
RELIGIOUS REQUIREMENTS AND PRACTICES

of Certain Selected Groups

A HANDBOOK FOR CHAPLAINS

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Nothing herein shall be construed to reflect the official position, policy or endorsement of the Department of the Army, or of the Chief of Army Chaplains regarding the organization, beliefs, or doctrine of the religious groups described in this manual. It contains information on these selected religious groups provided by the groups themselves. Errors or changes may be reported through official channels to the Chief of Army Chaplains.

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Religious Requirements and Practices

INTRODUCTION

PURPOSE

This *Handbook* has been prepared for the Office of Chaplains, Department of the Army, in order to provide information useful for chaplains on the beliefs and practices of certain "religious" groups.

Specifically, the purposes of this *Handbook* are three:

To facilitate the provision of religious activities which serve the needs of persons of certain faiths not otherwise represented by military chaplains and others;

To define the specific requirements and practices in such a way as to enable commanders at all levels to make effective personnel decisions in those instances when religious beliefs and practices are claimed to be in conflict with military directives and practices; and

To provide the specific information about each group in a form which has maximum utility for military purposes, yet is approved as normative or at least acceptable by the leaders of those various groups under study.

The *Handbook* is written as a guide for chaplains and, where appropriate, for commanders. Although it accurately reflects the positions of each group in general, chaplains are urged to consider the religious needs of each member individually.

The specific purposes of the *Handbook* also serve to limit the amount of information provided on each group. Thus, while the information provided is accurate (in most instances approved by authorities from the individual groups themselves), it is by no means comprehensive. Lay persons, particularly, are cautioned that the *Handbook* is not a guide to religion, and that consideration of the implications of adopting a particular faith or belief system is best accomplished under the careful guidance of a chaplain or other religious leader.

DEVELOPMENT OF THE *HANDBOOK*

This *Handbook* is a thorough revision of the first edition of Religious Requirements and Practices of Certain Selected Groups: A *Handbook* for Chaplains. It was originally published in 1979, and a supplement was issued in 1980. The development of this new edition of the *Handbook* was accomplished in a series of steps, the first of which was the selection of the groups to be included. Beginning with the list of groups in the original edition, those which had dissolved were eliminated. From the possible 1,500 groups to be included, additional groups were chosen on the basis of the same criteria as the original selection, i.e., after answering three specific questions:

Given the size of the group and the nature of assignments of Army Chaplains, is it likely that members of the group will be found on military installations where no chaplain of that particular faith or of a related faith is stationed?

Is the group known to the Office of the Chief of Chaplains as one about which questions have been previously raised by existing chaplains or commanders?

Is the nature of the group such that questions about it may be raised by chaplains or commanders in the near future?

While the answers to these questions may well encompass many groups not covered in the *Handbook*,

selection of the groups included represents an attempt to incorporate the largest possible percentage of such groups which might be addressed in a single *Handbook*.

The material presented in the *Handbook* was obtained through an extensive research effort. Pertinent literature was identified and surveyed, various coordinating bodies related to military chaplains were consulted, and open-ended interviews were conducted with active members of the various groups. Based on this research, draft descriptions of each group were developed and prepared for validation.

The process of validating the information included a review of the draft descriptions with officials of the groups. Where possible, approval of the final draft version was obtained from a church or group official. The final description was then completed, based on the information received from these officials in response to the final draft descriptions.

ORGANIZATION OF THE *HANDBOOK*

The *Handbook* includes 51 different group descriptions, divided into seven categories. The categories are:

- Christian Heritage Groups
- Indian Heritage Groups
- Islamic Heritage Groups
- Japanese Heritage Groups
- Jewish Groups
- Sikh/Sant Mat Groups
- Other Groups

Each section has a brief introductory segment which provides general comments on the category. The 51 different groups are then divided according to the most appropriate category.

The *Handbook* follows the same format for each group in terms of specific questions raised. In total 16 different questions were addressed to each organization. The questions were altered somewhat from the previous edition in order to elicit in a succinct form the information a chaplain was most likely to need:

- ADDRESS:
- OTHER NAMES BY WHICH KNOWN:
- CURRENT LEADER:
- MEMBERSHIP:
- HISTORICAL ROOTS:
- BASIC TEACHINGS AND BELIEF:
- PRACTICES AND BEHAVIORAL STANDARDS:
- ORGANIZATIONAL STRUCTURE:
- MINISTERIAL LEADERSHIP:
- WORSHIP:
- DIETARY STANDARDS:
- FUNERAL AND BURIAL REQUIREMENTS:
- MEDICAL TREATMENT:
- OTHER CONSIDERATIONS: (The Other Considerations include delineation of any beliefs or practices likely to conflict with military orders, group attitudes toward pacifism, and methods of recruitment by the group.)
- GENERAL SOURCE BOOKS:
- FOR MORE INFORMATION:

Throughout the text, words which are defined in the Glossary of Terms appear in italics.

Where questions arise about the various groups which are not addressed in the *Handbook*, such questions may be raised directly with the groups themselves, if necessary, by writing or calling the group headquarters. Most groups have designated a specific contact person whose name, address and phone number is given under the "FOR MORE INFORMATION" heading at the end of each entry.

SUPPLEMENTARY RESOURCES

There are over 1,500 different religious bodies currently functioning in the United States. New ones are constantly appearing. More than half of these groups are traditional Christian denominations which together command the allegiance of the majority of America's religious believers. The remaining groups, however, represent the broad spectrum of the world's religions, many of which have been transplanted to the United States in the last century, many in the last generation. A few have been created in the twentieth century. All present trends indicate that the number of new religious groups will continue to increase at a steady pace.

The emergence of such divergent religious life in some strength challenges both secular and religious leaders to deal with a much more complex situation. It calls for new levels of understanding in dealing with situations in which the religious convictions of an individual will often not just offer some divergence but will radically conflict with the faith perspective of the chaplain and/or commanding officer.

Obviously, with so many possibilities, only some of the larger and more typical different religious groups could be included in the *Handbook*. In many cases the chaplain is as likely to encounter members of another similar group as the one chosen to typify a set of groups. There are, for example, a number of different Zen Buddhist groups, the Zen Center of Rochester and its affiliated centers being but one example. There are any number of Wiccan covens not affiliated with the Gardnerians, the largest of the coven networks.

Fortunately, there are seven authoritative resources which provide regularly updated material on a wide variety of religious groups which can be used to extend the value of and supplement the material in this *Handbook*. They include:

Hill, Samuel, ed. *Handbook of Denominations in the U.S.* Nashville, TN: Abingdon Press, annual edition.

Melton, J. Gordon. *Encyclopedia of American Religions*. Detroit, MI: Gale Research Company, 3rd ed. 1989. 1100 pp.

Encyclopedic Handbook of Cults in America. New York: Garland Publishing, 1986. 272 pp. (New edition available in 1992.)

Piepkorn, Arthur C. *Profiles in Belief*. 3 vols. New York: Harper & Row, 1977-79. Still the best resource for a comparative analysis of beliefs of the different Christian churches.

Yearbook of American and Canadian Churches. Nashville, TN: Abingdon Press, annual editions.

A NOTE ABOUT CULTS

During the 1970s, the term "cult" came into popular use. While having a specific social science reference, as employed in popular discourse, it has come to have an extremely derogatory connotation. It has been used as a label to stigmatize various religious groups, some of which are treated below. Also in terms of its popular usage, there is little agreement over the meaning of the term or specifically what characteristics qualify a particular religious group to be so labeled. It is also the case that in dealing with a problem or a

pastoral situation which concerns an individual member of such a group, such terms as cult have little use in reaching an acceptable solution. Hence the term is not used in the *Handbook* and chaplains are cautioned in its use in their day-to-day professional activities.

ACKNOWLEDGEMENTS

This *Handbook* could not have been prepared without the cooperation and assistance of many individuals. Most important were the many representatives of the various religious groups who took the time to read and correct the earlier drafts of the various entries. The American Religions Collection at the University of California--Santa Barbara served as the back-up resource file for the *Handbook*. It is currently the most comprehensive collection on American religious bodies in existence and we thank the library staff for its support. Finally, we thank the staff of the Institute for the Study of American Religion and the Santa Barbara Centre for Humanistic Studies who assisted the authors in compiling and checking the *Handbook*, including Matthew Roberts, Aidan A. Kelly, and Suzette P. Melton.

Christian Heritage Groups

INTRODUCTION:

CHRISTIAN HERITAGE GROUPS

From the arrival of the early pilgrims to the social and political upheavals of the 1960's and 1970's, the variety of expressions of the Christian religion in the United States has been extensive. To chronicle this development would be a monumental task. As of 1990, there are over 800 different, distinct groups or bodies ("denominations") identified as part of American Christianity. There have been periods in American history, however, which have seemed more conducive to the emergence of new Christian bodies than other periods.

The first variations in American Christianity, of course, were found in the pre-Revolutionary war colonies. While many of these early settlers were the forerunners of the larger and better known of the contemporary Catholic and Protestant churches, others were identified with groups or denominations which experienced less rapid growth, and, therefore, may be less widely known. Among these were the Mennonites, principally Dutch, German, and Swiss immigrants, the Quakers or "Friends," principally English immigrants. Both of these groups settled initially in Pennsylvania, and while their history has been strong and continuous, their growth has been less rapid than other groups.

The 19th century saw the emergence of several new groups, principally as a result of the religious unrest and revival of the 1830s, and the subsequent changes in American Christianity which grew out of that period. One of the key thrusts of this revival period was a renewed interest and belief in the Second Coming, or Second Advent, of Christ. This focus gave rise to many groups, not the least of which was the Adventist movement spearheaded by William Miller. Among the groups established by or emerging from Miller's followers were the Seventh-day Adventists, the Seventh Day Baptists, and the Church of God. From the Church of God later came the Worldwide Church of God.

The proliferation of Christian groups in the 1830s, together with the concern for the Second Coming, led to the religious quest and subsequent revelation experience proclaimed by Joseph Smith, Jr. Smith established what he termed the "restored" church in 1830. This church, the Church of Jesus Christ of Latter-day Saints, moved west under the leadership of Brigham Young. Some of Smith's followers remained, however, including his son, and around these individuals was established the Reorganized Church of Jesus Christ of Latter Day Saints.

Predictably, the religious actions of the first half of the 19th century led to religious reactions in the last half

of that century. Among these reactions, perhaps the strongest was the movement launched by Charles Taze Russell. Russell began to organize his followers, in 1872, teaching against what he termed the false teachings of the churches, the tyranny of government, and the oppressions of business. He declared that Jehovah alone was God (that Christ was not divine), and preached against one of the most basic doctrines of the revival period--the depravity of man. Russell announced that the second Coming had occurred in 1874. Upon Russell's death in 1916, Judge Joseph F. Rutherford became the leader of the movement which later began to designate themselves as "Jehovah's Witnesses."

Another, though less volatile reaction to the revivalists was in the form of what Sydney E. Ahlstrom has termed the "Harmonial Religions," concerned with spiritual composure and physical (and even financial) well being. Outgrowths of this movement later were seen in the "New Thought" movement and the "positive thinking" teachings of Norman Vincent Peale. The focus on physical health in this period is most prominent in the work of Mary Baker Eddy, founder of the Church of Christ, Scientist. Later manifestations of New Thought on Christianity which began during this period include the United Church of Religious Science and the Unity School of Christianity.

While other periods have a great deal of significance in the evolution of the current American Christian scene, the social, education, and political upheavals of the 1960s seem to have had as great an impact as any other force in any other period. Certainly one of the most widely known and publicized of the 1960s movements was the "Jesus People." Initially finding expression in often radical ways, most of the groups produced by this movement have been absorbed into the larger denominations. Among the few remaining as independent bodies are the Family of Love (formerly known as the Children of God) and The Way International.

Perhaps unique in its expression, but indicative of the general climate of interest in the east and the Middle East which now exists, is the Holy Spirit Association for the Unification of World Christianity, also known as the Unification Church, the "Family," and, in less complimentary terms, the "Moonies." This movement, initiated by Korean minister Sun Myung Moon, is one of many groups which think of themselves as Christian and use Christian symbols and language, but which are not acknowledged as Christian by the major Christian bodies in the U.S.

Ahlstrom, S., A Religious History of the American People (Garden City, New York: Image Books, 1975); Vol. II.

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THE CHURCH OF CHRIST, SCIENTIST

ADDRESS: Christian Science Center
Boston, Massachusetts 02115

OTHER NAMES: Christian Scientists

CURRENT LEADER: Mr. Kurt Stark, President of the Mother Church for 1990-91. A new President is appointed annually (in June) by the Christian Science Board of Directors.

MEMBERSHIP: Not reported.

HISTORICAL ROOTS: Founded in Boston in 1879 as "a church designed to commemorate the word and works of our Master (Christ Jesus), which should reinstate primitive Christianity and its lost element of healing." The Church's founder, Mary Baker Eddy, had a Protestant Christian background, having grown up as a devout Congregationalist. A lifelong Bible student, Mrs. Eddy was healed of a severe injury in

1866 as she read the account of one of Jesus' healings in the New Testament. The healing led her to the conviction that healing through prayer is a natural and normal aspect of the Christian experience and to the discovery of what she understood as the Science of Christianity. She later wrote the Christian Science textbook (1875), established the Church of Christ, Scientist (1879), and established the Christian Science periodicals, including The Christian Science Monitor (1908).

BASIC TEACHINGS AND BELIEFS: The brief religious tenets of Christian Science are given on p. 497 of Science and Health, and read:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life.
2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, One Christ; the holy Ghost or divine Comforter; and man in God's image and likeness.
3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.
4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-Showers; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.
5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, and the nothingness of matter.
6. And we solemnly promise to watch and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just and pure."«

The teachings of Christian Science are rooted in the Bible. The basic theological and ethical statements of Christian Science are set forth in the denominational textbook, Science and Health with Key to the Scriptures by Mary Baker Eddy.

PRACTICES AND BEHAVIORAL STANDARDS: The moral code of Christian Science is contained in the Ten Commandments and the Sermon on the Mount. Members abstain from the use of alcohol, tobacco, and drugs. Some also refrain from tea, coffee or other caffeinated drinks.

ORGANIZATIONAL STRUCTURE: The Church of Christ, Scientist, consists of the Mother Church, the First Church of Christ, Scientist, in Boston, and branches throughout the world. Governing by-laws are published in the Church Manual written by Mrs. Eddy. Manual provisions are administered by a Board of Directors, who appoint chief officers of the Mother Church. Branch churches are democratically self-governed. They choose officers from their congregation by election for limited periods of office.

MINISTERIAL LEADERSHIP: The church has no clergy. Christian Science practitioners are lay members who devote full time to the public Christian healing ministry of Christian Science. Practitioners hold no special church offices unless elected to them, like any other member of the congregation. On-base ministry to service personnel and dependents is provided through Christian Science field workers accredited by the Mother Church, and include Chaplains, Christian Science Ministers for Armed Services Personnel, and Christian Science Representatives in the Armed Forces. As appropriate, field workers hold Sunday and mid-week worship services, conduct Sunday School for those under 20, supply Christian Science treatment through prayer when called upon. They also assist students of Christian Science in the military to participate in local branch church activities.

WORSHIP: Formal services are conducted by two lay Readers, elected by members of each branch church or society from their own congregation. Readers usually serve for 3 years. While the church has no ordained clergy, some Christian Scientists do serve as Protestant Chaplains in the military. Although

group worship is not required, Christian Scientists consider attendance at services a privilege, and ordinarily attend whenever it is possible for them to do so.

Christian Scientists have no ritual or liturgical religious practices or requirements. Members ordinarily study daily the weekly Bible "lesson-sermons" read at Sunday church services. Mrs. Eddy instructed members to pray daily: "Thy kingdom come"; let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" Services center around selections of readings from the Bible and the denominational textbook, Science and Health with Key to the Scriptures by Mary Baker Eddy, and prayer. Recognized branch churches and Christian Science Societies meet in their own buildings if possible, or in rented space. Informal groups of Christian Scientists may meet for worship in the spirit of Jesus' words in Matthew: "For where two or three are gathered together in my name, there am I in the midst of them."

DIETARY STANDARDS: None.

FUNERAL AND BURIAL REQUIREMENTS: Matters of individual decision. Autopsy is not a practice, except under special circumstances. A practitioner or other official is not required at time of death.

MEDICAL TREATMENT: A Christian Scientist relies on spiritual means alone through prayer for healing. Normally members would request exemption from medical care and treatment, as well as a permanent waiver of immunizations on the ground that it is inconsistent with religious convictions ("legitimate religious objection" - AR 40-562).

OTHER CONSIDERATIONS: Members have served in the military in wartime and peace time, while others seek alternative service. Historically, the Church's main thrust of outreach has been its ministry of Christian healing. This is reflected both in the work of practitioners and members, and in the Church periodicals, The Christian Science Journal, Christian Science Sentinel, and The Herald of Christian Science. The Christian Science Monitor, an international newspaper, reflects the Church's basic redemptive purpose in the context of specific social concern. The Church participates in interfaith or ecumenical activities on local, national, and international levels. Representatives have served as consulting or associate members in local councils of churches, have attended as invited guests or delegates to various interfaith conferences, and have taken part in denominational-level ecumenical dialogue.

GENERAL SOURCE BOOKS:

Christian Science: A Sourcebook of Contemporary Materials. Boston: The Christian Science Publishing society, 1990. 348pp.

Peel, Robert. Spiritual Healing in a Scientific Age. New York: Harper & Row, Publishers, Inc., 1987. 203pp.

Rosten, Leo, ed. Religions of America. New York: Simon and Schuster, 1975. 672pp.

FOR MORE INFORMATION, CONTACT:

Nathan A. Talbot, Manager of the Committee on Publication
The First Church of Christ, Scientist
175 Huntington Ave.
Boston, MA 02115
(617) 450-3301

Church of Jesus Christ of Latter-Day Saints

CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS

ADDRESS: 50 East North Temple Street
Salt Lake City, Utah 84150

OTHER NAMES: LDS, Mormons

LEADER: Ezra Taft Benson, Prophet and President

CURRENT MEMBERSHIP: At the close of 1989, the church reported 7.3 million members in over 17,305 congregations worldwide. The church is now organized in 128 nations and territories and has over 40,000 full-time missionaries serving in 228 missions around the world.

HISTORICAL ROOTS: Organized during the period of unrest and "revival" in the U.S. during the 1800s. Joseph Smith, Jr., uncertain as to which of the various Protestant denominations was the true church, prayed for divine insight. In answer to this prayer, God the Father and Jesus Christ appeared to him to inform him that none were right, but that the fullness of the gospel would be revealed to him in the future. Later, the Angel Moroni delivered to him an ancient record, on gold plates, containing the history and religious teachings of a people who had migrated from Jerusalem to America some 600 years before Christ. These people, believed by the Mormons to be forefathers of at least some of the American Indians, had recorded their religious experiences, including a record of their encounter with the resurrected Christ. These were translated and published by Joseph Smith, Jr., and are known as The Book of Mormon. The Church of Jesus Christ of Latter-day Saints was formally organized on April 6, 1830, in the home of Peter Whitmer in Fayette, New York, by Joseph Smith, Jr., and five others. Joseph Smith, Jr., was the first President of the Church. From New York, the Mormons moved to the Midwest. Expelled from Illinois, they were led by Brigham Young, the second President of the Church, to the basin of the Great Salt Lake.

STATEMENT OF BASIC BELIEFS: LDS "Articles of Faith" state:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

The King James version of the Bible, The Book of Mormon, and the revelations given to other Presidents of the Church (Doctrine and Covenants and The Pearl of Great Price) are accepted as scripture.

PRACTICES AND BEHAVIORAL STANDARDS: (See also "Dietary Standards" and "Basic Beliefs," especially articles 12 and 13.) Teachings of the Church prohibit sex outside of marriage, do not accept homosexuality or abortions (except where necessary to preserve the life of the mother), and teach "doing good to all men." Members are expected to adhere to the Gospel of Jesus Christ, must be baptized by proper authority, live a Christian life, and observe the council of Church leaders. Members are expected to contribute tithing to the Church.

ORGANIZATIONAL STRUCTURE: The Church of Jesus Christ of Latter-day Saints is organized with a three-member First Presidency, the Quorum of Twelve Apostles, and the First and Second Quorum of Seventy, which administers the ecclesiastical affairs of the Church. There is also a Presiding Bishopric, which administers the ecclesiastical affairs of the Church under the direction of the First Presidency. These leaders are referred to as the General Authorities. Membership is organized into Stakes and Wards, or into Missions, Districts, and Branches. A Stake consists of 6 to 10 Wards with a Stake President and two counselors, assisted by a High Council of 12 members, and other stake leaders with advisory responsibility over specific programs of the Wards. A Ward is a congregation of 300 to 800 members within a limited geographical area, functioning under the direction of a Bishop and two counselors, assisted by department or auxiliary heads who supervise the Sunday School, Women's auxiliary (Relief Society), Young Men's and Young Women's programs, etc. Military Chaplains are all members whose special education, training, and experience qualify them for service.

MINISTERIAL LEADERSHIP: The Church of Jesus Christ of Latter-day Saints has a lay leadership. Qualified and worthy members are called to positions of leadership to serve without compensation. The First Presidency and the Quorum of Twelve Apostles (see "Organizational Structure"), are called on a full-time basis and devote the remainder of their lives to these callings. Others serve in addition to their normal occupations for a limited time, often 5 to 7 years. All worthy males are ordained to the priesthood; the Aaronic (or preparatory) Priesthood first and later the Melchizedek (or higher) Priesthood. General Authorities, Stake and Mission Presidents, Bishops and Branch Presidents, LDS Chaplains, and Servicemen Group Leaders may conduct services. Group worship is expected of all members, and required

for full fellowship and privileges. Minimum equipment for worship is sufficient bread and water in trays and cups to administer the Sacrament (Communion). Worship services are usually conducted in worship chapels; services may be held in any place affording atmosphere for quiet and reverence.

DIETARY LAWS OR RESTRICTIONS: Tea, coffee, tobacco, and strong drink (including all alcoholic beverages) are prohibited; moderation in all things is admonished. Meat, fruits and vegetables should be eaten in proper proportions conducive to good health.

FUNERAL AND BURIAL REQUIREMENTS: LDS chaplains may assist the local and/or home ward bishop. Where an LDS chaplain is not available, the nearest local Bishop or Branch President should be notified, as well as the family of the deceased. When necessary, an LDS Chaplain may conduct funeral and/or grave side services. If burial occurs in combat area where no Bishop or LDS Chaplain is available, a worthy member holding the Melchizedek Priesthood may conduct a simple service or memorial. LDS Chaplains may conduct services for nonmembers if requested. With respect to autopsy, there are no restrictions. Cremation is not encouraged, but left to family. If cremated, regular funeral services may be held.

MEDICAL PRACTICES: No restrictions for seriously ill, injured or wounded. Life sustaining treatment depends on laws and individual conscience.

OTHER: Closed Communion (Sacrament) is required. No robes or other special paraphernalia used in worship. LDS Chaplains should not participate in any activities which conflict with accepted practices and policies of the Church.

Members of The Church of Jesus Christ of Latter-day Saints believe in responding to the call of their government to serve in the armed forces, particularly in defense of the country. However, the decision to serve in time of voluntary service is a personal matter for each individual member.

The Church actively proselytizes through its missionary program. Persons wishing membership are interviewed by Church authorities for worthiness and commitment to the teachings of the Church. Upon approval, they receive baptism, later followed by the laying on of hands for receiving the gift of the Holy Ghost.

GENERAL SOURCE BOOKS:

Church History in the Fullness of Times. Salt Lake City, UT: Church Educational Systems, Church of Jesus Christ of Latter-day Saints, 1989. 643pp.

FOR MORE INFORMATION, CONTACT:

Military Relations Committee
Church of Jesus Christ of Latter-day Saints
50 East North Temple Street
Salt Lake City, Utah 84150
(801) 240-2286

THE FAMILY OF LOVE

ADDRESS: BM Box 8440
London WCIN 3XX
United Kingdom

OTHER NAMES: The Children of God

CURRENT LEADERSHIP: There is no world leader. Each "colony" is independent and self-governing, united only in their goals of "loving the lost and evangelizing the world." Moses David, a name chosen by Rev. Berg, writes letters of fatherly counsel and advice to all colonies and the general public.

MEMBERSHIP: Not reported

HISTORICAL ROOTS: The Family of Love evolved out of revivalist movements affecting the California youth culture in the late 1960s led by the Rev. David Brandt Berg. At first they took the name "Teens for Christ" and later were called the Children of God by the news media, after Berg's followers travel led through the United States on an Exodus-like trek in 1969, settling in Texas in 1970. Although the focus of much controversy, the Children became a highly mobile and evangelical body and continued to grow. In the mid-seventies they have attempted to replace their revolutionary image with one more conservative, emphasizing a settled existence of colonies in urban centers. They also adopted the name Family of Love.

BASIC BELIEFS: The Family of Love bases its teachings on the Bible, the Revolutionary handbook of Jesus Christ, as expounded by the prophetic leader, Moses David. They believe that all people have sinned, and that the wages of sin is death, but that the gift of God is eternal life. They believe that all evil governments will suffer God's judgments and that the motivation of much of established society is corrupt; i.e., greed and selfishness. They believe that much of the religious establishment is doing little to teach their members to evangelize the world, but that there are millions of other Christians who really witness and win souls both in and out of the churches. They believe that God has in His love sent his Son Jesus Christ into the world so that all who believe in him will be saved by faith (Ephesians 2: 8-9). Following the New Testament example, they sell all that they have, give all property and income to the Family of Love, and hold all things in common. They believe that they are given power by the holy spirit to witness for Jesus, and that this holy Spirit sends them into the world to preach the Gospel to others. They believe that disciples must be willing to avoid worldly entanglements, and to suffer affliction gladly.

The Family of Love accepts as equal in authority the Bible and those of Moses David's writings which are inspirational prophetic. Both are considered to be the word of God. The writings of Moses David are published in a series of letters. called MO Letters.

PRACTICES AND BEHAVIORAL STANDARDS: Ethical guidelines are drawn from the Bible as interpreted by Moses David. Family of Love are expected to be quiet and orderly, to obey the law and officers of the law, to show respect for owners of property and officials of schools and establishments. Family of Love are not allowed to use narcotics and tobacco. They believe in marriage with permanent mates with divorce being a very rare exception. Sex is seen as a normal and healthy function of marriage. Family of Love are encouraged to fill their life with witnessing and Bible study.

ORGANIZATIONAL STRUCTURE: Each colony is headed by a shepherd who is elected by the colony members. Each three colonies are grouped together into a district with a district shepherd elected by the colony shepherds and approved by the next level up (the regional shepherd), or appointed by the colony shepherds. This pattern is followed with districts being grouped together into regions, etc. Each local colony is autonomous and the overseeing shepherds offer suggestions, teach classes, and help to coordinate

witnessing efforts in their area. According to the need, some countries or language areas will have an information and correspondence center that serves the general public. The only international operation of the group is the gathering of news and events worldwide and published bimonthly and sent to all members and subscribers in a magazine called, The New National News. Moses David's position is that of a father figure writing letters of fatherly council and advice to his children around the world.

MINISTERIAL LEADERSHIP: Each colony is governed by its local council (comprised of all members of the colony with three months membership or more) which is headed by the shepherd. All decisions are by majority vote of the council members. Although the colonies are a voluntary association, they generally aspire to follow the guidelines of the writings of Moses David. Converts desiring to serve full time in Gospel ministry undergo leadership training and are then ordained for the Gospel ministry. Colony shepherds or elders are formally or informally chosen by the members. Often these shepherds will be a married couple. Within a colony, usually the shepherd or someone the shepherd appoints, conducts inspirational meetings. Outside the colonies (i.e., someone who is not able to live full time in a colony, such as a person in the armed services), anyone may call a service.

WORSHIP: All are encouraged, but not required, to attend evening gatherings for prayer and Bible study, and to worship as individuals. Communion with bread and wine may be practiced. A convert or "babe Christian" first spends much time studying the Bible, the teachings of Moses David, and participating in group prayers.

DIETARY STANDARDS: None, but members are encouraged to eat "healthful" foods.

FUNERAL AND BURIAL REQUIREMENTS: None. Autopsy and cremation are Permitted.

MEDICAL TREATMENT: No restrictions, although initial cures may be attempted by praying over sick member.

OTHER CONSIDERATIONS: The Family of Love requests contentious objector (CO) status for members. Many members who have served in the armed forces have requested non-combatant status.

The Family of Love engages in active witnessing by word of mouth and by distributing literature, greeting people and talking with them, handing out copies of the MO Letters. Prospective young members, especially those alienated from the mainstream society, are promised experience of a loving, supportive community. The colonies attempt to fulfill this promise.

The Family of Love is eager to share its faith with others. The overzealousness of a few early members was viewed as offensive to some churches they contacted, but this was never their policy. Many times they have found acceptance and cooperation among various sectors of the Church and World Council of Churches, and have developed open and cooperative relationships on mutual goals of world evangelism.

GENERAL SOURCE BOOKS: None.

FOR MORE INFORMATION, CONTACT:

[Editor's note: There are no active colonies of the Family of Love known to be functioning in the United States as of 1991. For more information, contact the international headquarters in London.]

THE FOUNDATION FAITH OF GOD

ADDRESS: Faith Center
3030 Palomino Lane
Las Vegas, NV 89107-4510

LEADERSHIP: There is no single leader as such. From the Council of Luminaries (see "Organizational Structure"), four senior members are elected annually as an executive committee to oversee the administration and organization of the Foundation Faith.

MEMBERSHIP: 5,000

HISTORICAL ORIGIN: In 1963, a group of professionals of several nationalities from the U.S., Canada, and Europe came together to initiate a movement which was to become the Foundation Faith of God. From 1963 to 1974, they worked extensively in the social service field, including individual and group counseling and establishment of centers in a number of American cities (providing a community coffeehouse, courses and lectures, and other services).

The group's formative religious experience took place in 1966. In a type of religious retreat, the group (30 members) lived in a place called Xtul on the Yucatan peninsula. This period of intense examination was a time of religious and spiritual revelation for both the total group and for its individual members. A time of great asceticism, it functioned much as the Exodus did for the Jews. From this period came the strong and simple belief which forms the basis of the Foundation Faith.

The group first started working in New Orleans in 1967. The Foundation Faith of the Millennium was incorporated in New York State in 1974.

BASIC BELIEFS: The Foundation Faith believe that the world and mankind were created by God, named as Jehovah in certain versions of the Bible. God loves His people, and is manifest in history in the regard and punishment of His people. The world is beset with problems, both personal and social, and the only true answer is life devoted to God. It believes that God sent many prophets into the world to different races and cultures, to lead men to God, and to teach them to live according to God's laws, exemplified by the Ten Commandments.

Much of the teaching is derived from the Bible, specifically the Gospels, but the validity of all religions which direct men to lead a good life devoted to the service of God and adherence to His laws is recognized. God and His teachings are seen as manifest in many different religions. Christ, Moses, Mohammed, Buddha, etc., were all sent by God to lead men to Him, although Christ holds a pre-eminent place. Many major religions foresee the coming of a messianic figure (known by many different names) to lead mankind into a new age or millennium ruled over by God and His laws. The Foundation Faith believes that these are the End Times, and within these times the Messiah, a representative of God, will appear to lead men back to God.

Creed statements appear in the specific ritual of the Foundation Faith. The Bible is regarded as a major source of authority, and commentaries and/or articles regarding the beliefs of the Foundation Faith appear in pamphlet form and in the periodicals published by the Faith.

PRACTICES AND BEHAVIORAL STANDARDS: The Foundation's ethical practices encompass the normal stipulations required for a "good life," following basic guidelines set down in the Bible and other holy literature.

Special religious holidays are celebrated on June 13 (Foundation Day; which date represents this group's first initial gathering as a loosely organized body) and November 20th (Founder's Day). Founders take the day off work, and, if near a center, take part in religious services and festivals. Covenant Month (October 20--November 20), while not a holiday per se, commemorates the original religious experience of the group. Considerable activity takes place in all branches of the Foundation at that time.

ORGANIZATIONAL STRUCTURE: The Foundation Faith is organized along strict hierarchical lines, with ministers gaining seniority according to their experience and ability. The ranks of the ministry are: (1) Ordained Ministers are known as Reverend, including Luminaries, Minor Luminaries, and Celebrants; (2) Regular Ministers, known as Brother or Sister, including Mentors and Covenants; and (3) Ministers-in-Training, including Witnesses and Aspirants. The Council of Luminaries is the governing body, and consists of all Luminaries and Minor Luminaries. A minister promoted to Minor Luminary automatically becomes a member of the Council.

Ranks also exist within the laity, the most common being Lay Founder. These may serve as lay minister after instruction by a minister.

The Foundation Faith is administered internationally from its Nevada headquarters. Other branches consist of both ministerial teams and lay members who conduct activities in the absence of ministerial personnel.

ROLE OF MINISTERS: All ministers may conduct all services held by the Foundation Faith. Women occupy and have the same opportunity to occupy all positions open to men. As the Faith expands, greater responsibility likely will be delegated to the laity for conducting local affairs in a number of cities.

WORSHIP: Group worship occurs daily at all branches; it is not required. In cities or areas where no center exists, individual worship on a personal basis is encouraged.

The main religious service is on Sunday, as Sunday is the Sabbath for the Foundation Faith. All ministers, and certain lay members after due instruction from a full-time minister may conduct services. Other services occur daily, and members also hold morning and evening prayer, usually in the form of private prayer.

A group meeting in communal worship requires: a table to serve as an altar, bowls to contain fire and water, candles in a specific arrangement, incense, a Foundation symbol (logo of the Faith), and chairs for the congregation. Also for group worship, a room is required where equipment can be set up on a permanent basis, and which members can visit for private prayer and meditation.

DIETARY LAWS OR RESTRICTIONS: No specific restrictions. Members are encouraged to eat a healthy and balanced diet, utilizing health foods and vitamin supplements wherever possible.

FUNERAL AND BURIAL REQUIREMENTS: A minister's presence is not required at the time of death, but is preferred if possible. There is a specified funeral service, to be conducted by a Foundation Faith minister. When this is impossible, the Faith recognizes the validity of services conducted by most denominations for this purpose. If an individual member requests it, his body is brought to a Foundation center for the service, or a memorial service is held after a burial in a foreign land. There are no restrictions with respect to autopsy or cremation.

MEDICAL TREATMENT: Generally no restrictions. However, one of the principle activities of the Foundation Faith is in its healing ministry, both mental and physical healing. The former takes place through counseling, the latter through the laying on of hands. The Foundation Faith conducts a number of services devoted specifically to healing.

OTHER: Service in defense of family and homeland is accepted as a necessity, but wars not directly fulfilling this function (Vietnam is cited as an example) are not condoned. The Faith fully supports ministers and members objecting to service in a theater such as Vietnam or, indeed, anywhere where there is no absolutely direct threat. The Persian Gulf war is another example. War is viewed as a consequence of man's alienation from God. Killing, including killing animals, is abhorred. The Foundation Faith recognizes the sanctity of all life as created by God and not to be taken by man.

No conflict is seen when members belong to the Foundation Faith and yet continue to take part in their denomination of upbringing. The Faith has joined in a number of cooperative ventures with other denominations, particularly in the area of the media, including public broadcasting. Individual ministers have served on a number of cooperative ministerial boards and committees in several American cities.

GENERAL SOURCE BOOKS:

The Bible, specifically the New Testament, and most specifically the Gospels.

FOR MORE INFORMATION, CONTACT:

Rev. Raphael de Peyer
Faith Center
3030 Palomino Lane
Las Vegas, NV 89107-4510
(702)258-9012

HOLY SPIRIT ASSOCIATION FOR THE UNIFICATION OF WORLD CHRISTIANITY

ADDRESS: 4 West 43rd Street
New York, New York 10036

OTHER NAMES: Unification Church; Unificationist

CURRENT LEADERSHIP: Rev. Sun Myung Moon is considered the founder and spiritual leader of the Church.

NATIONAL LEADER: Dr. James A. Baughman, President

MEMBERSHIP: There are currently an estimated 3 million members worldwide.

HISTORICAL ROOTS: On Easter morning in 1936, while 16-year-old Sun Myung Moon was in deep prayer on a mountainside in Korea, Jesus Christ appeared to him to tell him he had an important mission to accomplish in the fulfillment of God's providence. For the next nine years, The Reverend Moon studied intensely and struggled to prepare himself for his responsibility. In those years of prayer, he discovered a series of principles which made it possible to understand the spiritual and physical nature of the universe, the patterns and meaning of history, as well as the inner meanings of the parables and symbols of the Bible and the purpose of all religions.

Rev. Moon began his public ministry in what is now North Korea and was imprisoned by the Communists for preaching the Word of God. After being liberated from the three-year imprisonment, Rev. Moon moved his work to Seoul, Korea, where in 1954 he formally established the Holy Spirit Association for the Unification of World Christianity (Unification Church).

The Unification Church was established in the United States in 1959, by the first missionary to America, Dr. Young Oon Kim, who settled in Eugene, Oregon, and translated the Divine Principle, revealed to Rev. Moon, into English. In 1972, the Unification Church of America was given a spur to growth when Rev. Moon began several national speaking tours. Rev. Moon travels extensively throughout the world, and resides in Tarrytown, New York with his wife and 13 children.

BASIC BELIEFS: The teaching of the Unification Church, the Divine Principle, can largely be divided into three parts. The most fundamental part of the Principle is the "Principle of Creation" which explains who God is and how and why He created.

The Church teaches that the Infinite God can be known by the study of His creation. Everything exists in pairs--masculine and feminine, positive and negative, initiative and receptive. God contains the same polarity. All things also contain an inner and outer nature. In like measure, God's internal Nature (Sung-sang) is His heart of infinite love, and His External Form (Hyung-sang) is the energy of the universe.

God created the universe to bring Himself joy and to bring joy to man. Every man and woman has the capacity to fully reflect the image of God and become one with Him. We achieve that oneness when we come to develop fully our capacity to love. In family life, we ideally find the most complete expression of the range and depth of human love.

God's love is the infinite counterpart of the three modes of human love--love of parents for children, love of husband and wife, and love of children for parents. This ideal should have been established in the Garden

of Eden by Adam and Eve, the original human ancestors. They would have become the first "True parents," had they not fallen.

Since God is the substantial being of goodness and the eternal ideal, in accordance with His purpose, man was also created to become the ideal embodiment of goodness, in whom sin and suffering would be a contradiction and an impossibility. The reality of the contradictions and evil in which man finds himself is a result of his having lost his original value by falling. Traditional Christianity calls this state of man "the fall" and its details, motivation and process are found in the section of the Principle entitled "The Fall of Man."

The men fallen into sin must tread the path of salvation under God's blessing; in the Unification Principle, salvation is restoration. In other words, the purpose of salvation is to return to the original state before the fall; therefore, God's providence of salvation is the providence of restoration. The section "Principle of Restoration" attempts to clarify the overall meaning and process of salvation.

In this restoration process Christ plays a key role. Christ comes not only as our mediator but as our example of how to spiritually and physically live to become God's ideal. Therefore, by uniting our heart and action with Christ, we are "saved."

The teachings postulate that Jesus was supposed to take a bride and create the ideal family but his early death limited that plan. The first Advent brought spiritual salvation and a promise to return. The Lord of the Second Advent will bring physical salvation. To Church members, the Second Coming is at hand and Rev. Moon, with his wife Hak Ja Han, are fulfilling the position of true parents.

A spiritual world exists as the counterpart of the physical. In the physical world we mature our spirits, within the limits of time and so that we will be prepared to live with God eternally. Heaven is the highest level of the spiritual world where perfected people dwell in oneness with God.

The Church accepts both Old and New Testament as Divine Revelation. The teachings of Rev. Moon, the Divine Principle, are largely an interpretation of the Bible, but do include significant additional revelations which are given equal authority. The Church also publishes many other materials to aid in understanding Rev. Moon's revelation, including study guides, condensations of the revelation on audio tapes, texts of Rev. Moon's speeches and periodicals.

PRACTICES AND BEHAVIORAL STANDARDS: Members are expected to keep high moral standards and actively witness to their faith, but the only restrictions are on alcohol, tobacco and sex outside of the marriage relationship.

ORGANIZATIONAL STRUCTURE: Although the Unification Church has missions in over 120 countries, there is no formal international structure. Each country operates autonomously. In the United States, the Unification Church is focused in its national offices in New York City, and is headed by its national President. Local Resident Centers function in all 50 States and Puerto Rico; each is headed by a director appointed by the national office. Besides the local centers, the Unification Church encounters the public through a number of subsidiary structures which seek to implement specific parts of the Church program: International Family Association (IF A), Collegiate Associate for the Research of Principles (CARP), High School Association for the Research of Principles (HARP), and the Performing Arts Department which has a variety of groups, e.g., New Hope Singers International, Korean Folk Ballet, Ancestors (rock group), International Folk Ballet, and Go-World Brass Band.

NATURE AND ROLE OF MINISTERIAL LEADERSHIP: The Unification Church does not emphasize the ordained ministry. Local congregations are organized on the family model with a director or church elder (male or female) organizing the Center's activity.

In 1975, Rev. Moon founded the Unification Theological Seminary in Tarrytown, New York. The Seminary offers a 2-year Master of Religious Education (M.R.E.) program and a 3-year Master of Divinity (M.Div.) program designed to develop students' abilities in theology, Biblical studies, religious education, and philosophy.

WORSHIP: Group worship is not required, but if a person lived with a local center, he would be expected to meet with other members at least once a day. Public worship services are held twice weekly, on Sunday and Wednesday evening. Members can go to either or both. Each core member is, on a rotational basis, encouraged to give the sermon or conduct the service. No special equipment or facilities are required for worship.

The Unification Church recognizes the traditional Christian holidays, and has four holidays of its own. Because some of these are determined by the lunar calendar, the exact day of the year will vary: God's Day (January 1); Parent's Day (March); Day of All Things (June); Children's Day (November).

DIETARY STANDARDS: No official laws; alcohol or tobacco are generally not used.

FUNERAL AND BURIAL PRACTICES: To be conducted by a Church elder. It is desirable, but not required, that another Church member be present at time of death. There are no restrictions with respect to autopsy. The practice of cremation is not in accordance with the Unification view.

MEDICAL TREATMENT: No restrictions.

OTHER CONSIDERATIONS: The Unification Church emphasizes the responsibility of citizenship but sets no official rules as to military service.

The Church recruits by direct witnesses, public rallies and the distribution of the Church's literature. Generally interested persons attend single lectures and later weekend workshops in order to hear the teachings. Membership is based on acceptance of the Church's Principles. As is indicated by its name, the Church strives to work as a catalyst in bringing the religions of the world into closer communication and understanding of each other. It is supportive of efforts that lead people to God. Rev. Moon and the members of the Unification Church see themselves as the fulfillment of Christianity, and not contradictory of it. They teach that God loves each person, but that man is separated from God because of sin. In his separated state, he can neither know nor experience God and new life. Jesus Christ is God's solution to the problem of separation but the teachings of Jesus have never been practiced fully by Christians. Through the Second Advent of the Lord, the full truth is to be revealed (John 16: 12, 25) and the kingdom in earth and in heaven established. Today is the time of this fulfillment.

GENERAL SOURCE BOOKS:

Divine Principle. New York: HSC-UWC, 1973. 536pp.

Kim, Young Oom. Unification Theology and Christian Thought. 2 vols. New York: Golden Gate, 1975, 1976. Vol. I, 289pp. Vol. II, 320pp.

Moon, Sun Myung, New Hope 12 Talks. 2 vols. New York: HSA-UWCC, 1973, 1984. Vol. I, 103pp. Vol. II, 96pp.

True Love. 2 vols. New York: HSC, 1989. Vol. I, 266pp. Vol. 2, forthcoming

The Way of Tradition. 4 Vols. New York: HSC-UWC, 1980.

FOR MORE INFORMATION, CONTACT:

Karen Ericson
Public Affairs Office
4 West 43rd Street
New York, NY 10036
(212) 997-0050 or (212) 827-0463

JEHOVAH'S WITNESSES

ADDRESS: 25 Columbia Heights
Brooklyn, NY 11201

OTHER NAMES: Watchtower Bible and Tract Society

CURRENT LEADER: Frederick W. Franz, President

MEMBERSHIP: 4,017,213 (1990) active ministers in 212 lands

HISTORICAL ROOTS: The original Bible study group was founded in the 1870s by Charles Taze Russell, a Christian minister from Pennsylvania. Mr. Russell incorporated in Pennsylvania Zion's Watch Tower Tract Society in 1884. This was renamed the Watch Tower Bible and Tract Society of Pennsylvania. The Bible House in Pittsburgh served as headquarters from 1889 through 1908. In 1909 with the incorporation of the People's Pulpit Association (New York), later renamed the Watch tower Bible and Tract Society of New York, Inc., the headquarters moved to New York and established in Brooklyn the Bethel Home and the Brooklyn Tabernacle. A third corporation, the International Bible Students Association, was established in England in 1914. After Russell's death in 1916, Judge Joseph Franklin Rutherford was elected President of the corporations. In 1931, the Scriptural name "Jehovah's Witnesses" was adopted. In 1942, when Rutherford died, Nathan Homer Knorr was elected as President of the three corporations. At his death in 1977, Frederick W. Franz became President.

BASIC BELIEFS: Jehovah's Witnesses believe that the Holy Bible is the inspired Word of God, and they follow its counsel closely in living clean, meaningful lives, both individually and as families. They believe in the one God, Jehovah, and that he sent his firstborn Son, Jesus Christ, to earth to ransom sinful mankind from death and to restore peace and happiness to mankind through the promised Kingdom. The turmoil in the earth since 1914 is the fulfillment of the "sign" Jesus gave to his disciples that the heavenly Kingdom would begin functioning. (Matthew, chapter 24) Jesus said that within the lifetime of that generation, the wicked would be destroyed during what Jesus called the "great tribulation" which will be climaxed by God's war of Armageddon. (Matthew 24:21,34) The survivors and resurrected dead will then enjoy peace on earth under the heavenly rule of Christ and his 144,000 joint heirs. During this promised Thousand Year Reign Paradise will be restored earth wide. On surviving a final test at the conclusion of this Thousand Year Reign, perfected mankind will enter an eternity of joyful life under the loving sovereignty of their God, Jehovah. Witnesses believe that they must zealously warn the people that Satan's domination of mankind must end shortly in the "great tribulation." They are diligent to teach people through free Bible studies in their homes, making disciples of and baptizing those who are desirous of salvation into God's new world. Witnesses accept the Bible as the infallible word of Jehovah. The New World Translation of the Holy Scriptures, initially released between 1950 and 1960, is generally used. The two periodicals of the Society, The Watchtower and Awake serve both as a means of keeping Witnesses abreast of the understanding of the Scriptures and as a way of sharing the good news of Jehovah's Kingdom.

PRACTICES AND BEHAVIORAL STANDARDS: No specific set of ethical practices is prescribed by Jehovah's Witnesses, but it is expected that all will live by Bible principles and seek to further understand the will of the Most High God through continued study. Witnesses are advised to use discretion in selecting movies or television shows. They are to spurn immorality, loose conduct, drugs, smoking and drunkenness, and profane speech, since these are condemned in the Bible. Those who willfully violate the moral laws of Jehovah as set forth in the Bible may be disfellowshipped, if they do not respond when given reproof from the Bible. Jehovah's Witnesses regularly fellowship socially with other Witnesses, sharing meals and suitable entertainment together. Celebrations which originated in pagan traditions, including Christmas, Easter, Halloween and family birthdays, are not observed.

Witnesses believe all worldly governments are temporarily permitted by God and merit respect. As servants of the Most High God and "ambassadors" representing God's heavenly government or Kingdom, they will not participate in politics or elections and do not serve in the military. (Corinthians:20;10:3, 4) They respect the flag, but do not salute it, since they believe this would be idolatry. They do not accept non-war related service which may be required as a substitute for military duty.

Each Witness devotes time to spreading the Word of Jehovah and the teachings of the Bible. Witnesses who spend 90 or more hours each month on this task are called "pioneers." Special pioneers, who are sent to isolated areas and foreign countries, give a minimum of 140 hours per month.

ORGANIZATIONAL STRUCTURE: Jehovah's Witnesses are organized into 93 branches (1990) around the world, each of which generally includes one entire nation. Branches are composed of districts, districts of circuits, circuits of congregations. In 1990 the United States had 37 districts and 430 circuits. Each circuit includes approximately 22 congregations. Congregations are governed by a body of elders appointed by the Governing Body in Brooklyn, New York. These local ministers (elders) serve without pay. Those who are members of the headquarters staff in New York or work at any of the branch offices of the Watch tower Society receive their food and lodging and serve as volunteer workers without pay. Overseas missionaries are specifically trained at the Watch tower Bible School of Gilead before being sent to their assignments.

NATURE AND ROLE OF MINISTERIAL LEADERSHIP: All trained, baptized and fully committed Witnesses, men and women, share in giving Bible instruction, and are called "brother" or "sister" (the titles Reverend and Father are not used). Baptized men who meet the proper spiritual qualifications serve either as elders or ministerial servants. The elders conduct the weekly meetings at the Kingdom Hall, deliver public lectures, and provide spiritual assistance to all in the congregation. Ministerial servants assist the elders, and provide a variety of practical services in behalf of those in the congregation. Women do not baptize, deliver public lectures, or direct men. Men, women and children receive spiritual training at weekly meetings at a Kingdom Hall, and study the Bible and Watch Tower literature at home.

WORSHIP: Congregational elders appointed from the Society's headquarters in Brooklyn, New York, conduct worship services. All members of the congregation are encouraged to attend weekly meetings. Before becoming a Witness, one must study the Bible and learn Christian ways of living. Each member is expected to attend several weekly meetings designed for preparation of effective home missions. Meetings begin and end with song and prayer. The annual Lord's Evening Meal, a communion service celebrated on the date of Jesus' death, Nisan 14 (usually in late March or in April), is the only celebration. The majority in attendance celebrate by their presence, and not necessarily by partaking of the bread and wine. Minimum "equipment" for worship is a Bible generally the New World Translation of the holy Scriptures. Facilities for worship include the local Kingdom Hall, which serves both as place of worship and educational center.

DIETARY STANDARDS: The Witnesses believe in moderation in eating and drinking habits. This includes the moderate use of alcoholic beverages. Consuming of blood and unbled meat is prohibited.

FUNERAL AND BURIAL PRACTICES: No rituals are performed at time of death, and a minister is not required at such time. An elder usually gives Scriptural comfort to relatives and friends of the deceased at a funeral or Memorial service. Bodily mutilation for research purposes is discouraged.

MEDICAL PRACTICES: Witnesses welcome most medical treatment, while maintaining the right of choice, and appreciate the services of skilled doctors. In obedience to God's law (Acts 15:28, 29), they abstain from blood transfusions.

OTHER CONSIDERATIONS: Witnesses decline to serve in the military of all nations, but do not oppose those who do. As "neutrals," Witnesses do not join in any wars of the nations.

Witnesses do not "recruit" for other members. They do make door-to-door home visits to spread their message and to assist people in understanding the Bible. Persons interested in Jehovah's Witnesses are offered a warm community which can provide comfort and security in a rapidly changing and deteriorating society. Educational programs and organizational structures are designed to fulfill this purpose. Witnesses find security and fellowship in their congregational association and learn to treasure their membership in their congregation above anything offered by the secular world or other religions.

SOME ACCEPTABLE GENERAL SOURCE BOOKS:

Jehovah's Witnesses in the Twentieth Century. Brooklyn, NY: Watch tower Bible and Tract Society, 1979. 32pp.

Jehovah's Witnesses--Unitedly Doing God's Will Worldwide. Brooklyn, NY: Watch tower Bible and Tract Society, 1986. 32pp.

You Can Live Forever in Paradise on Earth. Brooklyn, NY: Watch tower Bible and Tract Society, 1982. 255pp.

FOR MORE INFORMATION, CONTACT:

Watch tower
Writing Correspondence
25 Columbia Heights
Brooklyn, NY 11201
(718) 625-3600

MENNONITE CHURCH

ADDRESS: Mennonite Church General Board 421 South Second Street, Suite 600 Elkhart, IN 46516-3242

CURRENT LEADER: James M. Lapp, Executive Secretary

MEMBERSHIP: Ca. 100,000 (150,000 worldwide). (All Mennonite groups worldwide: ca. 800,000).

HISTORICAL ROOTS: The Mennonites were part of the sixteenth-century Reformation, originating in Zurich, Switzerland, in 1525. Early on, they were known as Anabaptists, and differed from the state churches of the day in several, distinct ways in faith and practice: They believed in the separation of church and state, and in (adult) baptism of believers, who hold to Christ's gospel of peace and love. Severely persecuted, they spread into Germany and Austria, and a few years later, into what is today Belgium and the Netherlands. Two outstanding early leaders were Michael Sattler (d. 1527) and Menno Simons (d. 1561), after whom the Mennonites are named.

The first Mennonite settlement in North America was in Germantown (today, part of Philadelphia), Pa., in 1683, immigrants of Dutch and North German extraction, from in and around Crefeld, Germany. Soon, Mennonites from Switzerland and South Germany also immigrated to Pennsylvania, settling in areas north of Philadelphia (Franconia Conference) and to the west (Lancaster Conference), with later settlements in Virginia, Western Pennsylvania, Ontario, Ohio and slowly, all the way west.

BASIC BELIEFS: The Mennonites, who have a strong peace-church tradition, are part of the larger Christian tradition, confessing the Apostles' and Nicene creeds (both of which are in The Mennonite Hymnal~). Specifically, in way of a synopsis of faith and teachings, Mennonites understand the church to be composed of disciples, gathered in the Spirit of Jesus, who attempt to live out and proclaim his gospel of peace (Oafishness 6: 15), his way of faith, hope and love.

Already in 1527, when the Anabaptist-Mennonites established their first (Schleitheim) Confession of Faith, the following points were confessed:

- 1) Adult (believer') baptism: all baptized members are Christ's disciples, who gather as the Body of Christ, and who have a mission in the world (unbaptized children possess the saving grace of God in Christ until they reach the age of accountability);
- 2) Holy communion: symbol of the gathered church, where each member experiences individually and corporately, the Spirit and strength of the suffering and risen Christ;
- 3) Separation of church and state: obedience to the state where conscience permits (Romans 13; Acts 5:29), no swearing of oaths (Mt. 5:33-37), and separating from the evils of society which lead away from a life lived in the spirit of God's love;
- 4) Nonviolence as a way of life: on a personal level, but also in times of national crisis saying yes to the way of love, and peace, and no to any and all participation in warfare, believing this to be at the crux of what it means to be disciples of Jesus, and conformed to his spirit of love and peace (Rom. 12-14);
- 5) Congregational discipline: in accord with Matthew 18:15-18 (mutual accountability).

PRACTICES AND BEHAVIORAL STANDARDS: (See "Basic Beliefs," especially points 3 and 4).

ORGANIZATIONAL STRUCTURE: The Mennonite Church, located in Canada and the United States, has a modified congregational polity. The congregation is the locus of authority, although congregations belong to conferences, which in turn relate to the Mennonite Church General Board. Conferences send

delegates to the biennial Mennonite Church General Assembly to which the General Board is responsible. Congregations are responsible to select their own leader (minister, elders, etc.), who then are acknowledged by the area conference.

NATURE AND ROLE OF MINISTERIAL LEADERSHIP: In addition to responsibilities in worship services, ministers perform baptismal rites for receiving new members, lead in communion services, and officiate at marriages and funeral services as requested. Ministers may or may not have formal training in colleges and seminaries, and may be selected either from the congregation or from outside its membership. Ministers are normally members of Mennonite congregations. Any member may conduct Worship services.

WORSHIP: Members are encouraged to attend a meeting with fellow members at least weekly, either in a church building or a member's home, but group worship is not required. No special "equipment" or facilities are required for worship.

DIETARY STANDARDS: None.

SPECIAL RELIGIOUS HOLIDAYS: Sunday has traditionally been the day of special worship, congregation ally, celebrating the resurrection of Jesus Christ.

FUNERAL AND BURIAL PRACTICES: No restrictions. A minister is encouraged to be present at the time of a member's death, but this is not a requirement.

MEDICAL TREATMENT: No restrictions.

OTHER CONSIDERATIONS: Mennonites believe they should have no part in organized warfare or conflict, between nations, nor in strife between groups, classes, or individuals, and that they should not, therefore, accept military service, either combatant or non-combatant, of any kind, or prepare for such service in any form. This prohibition also includes indirect ways of supporting such conflicts, whether through the labor force, the financing of war, business dealings, factory work, or any other such resources, even when requested by the government. They are further urged not to take part in scientific, educational, or cultural programs designed to contribute to war, nor in any activity that tends to promote ill will or hatred among people or nations.

While Mennonites also oppose all forms of military conscription, they seek ways of serving in wartime and peacetime, through which the demands of the state may be both satisfied and transcended. (Mennonite Disaster Service, and the relief work of the Mennonite Central Committee, are two well established organizations, demonstrating this resolve to serve any and all peoples in need, regardless of their creed.)

If war does come, with its destruction, Mennonites willingly render such civilian help as conscience permits, so long as they thereby are helping to preserve and restore life, rather than destroying it. They further declare that in wartime, as well as in peacetime, they intend to live quiet and peaceable lives in all godliness and honesty: avoiding any and all wartime hysteria of hatred, revenge, and retaliation; manifesting a meek and submissive spirit; and being obedient to the laws and regulations of the government in all things including payment of the usual taxes except where such obedience would cause them to violate, conscientiously, their understandings of the teachings of Christ, before God.

Mennonite Witness and Mission. Through friendships and other forms of Mennonite witness, people are made aware of the beliefs of the Mennonite Church. Interested persons are invited to attend services of the church and in that way are made aware of its beliefs. Those who wish to affiliate with the church may apply for membership and are received on the basis of their identification with the Christian faith of the Mennonite Church. The Mennonite Church is a believer's church, consisting of members who have voluntarily committed themselves to membership, and to the disciplines of the church.

GENERAL SOURCE BOOKS:

Bender, Harold S. The Anabaptist Vision. Scottdale, PA.: Herald Press, 1944. 44pp.

Dyck, C. J. Introduction to Mennonite History. Scottdale, PA.: Herald Press, 1981. 324pp.

Hershberger, Guy F. War, Peace, and Nonresistance. Scottdale, PA.: Herald Press, 1969. 382pp.

Mennonite Encyclopedia. 5 Vols. Scottdale, PA.: Herald Press, 1955-59, 1990.

The Schleithem Confession. Trans. by John H. Yoder. Scottdale, PA.: Herald Press, 1977. 32pp.

Weaver, J. Denny. Becoming Anabaptist. Scottdale, PA.: Herald Press, 1987. 174pp

Yoder, John Howard. The Politics of Jesus. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1972. 260pp.

FOR MORE INFORMATION, CONTACT:

James M. Lapp, Executive Secretary
Mennonite Church General Board
421 S. Second St.
Suite 600
Elkhart, IN 46516-3243
(219) 294-7131

RELIGIOUS SOCIETY OF FRIENDS
FRIENDS UNITED MEETING

ADDRESS: 101 Quaker Hill Drive
Richmond, IN 47374

OTHER NAMES: Quakers

CURRENT LEADERSHIP: No central national or international organization or leadership. The Friends World Committee for Consultation relates to all groups of Friends and seeks to coordinate Quaker activity and to bring various groups of Friends into dialogue and fellowship.

MEMBERSHIP: Not Reported.

HISTORICAL ROOTS: Traced to the Society of Friends established by George Fox (1624-1691) in England in approximately 1652, arising out of the Puritan-Reformed movement in 14th Century England.

Because of disorders and religious persecution in England, Quaker immigration began in 1656 to Massachusetts, where many were persecuted, banished or hanged. Quaker settlements were established in many colonies within the next ten years. William Penn obtained a grant of land (Pennsylvania) in 1681 in consideration of a debt the Crown owed his father, Admiral Penn. Penn's "Holy Experiment" accelerated Quaker immigration.

BASIC BELIEFS: Friends believe that the source of religious authority for both personal and corporate guidance is the Holy Spirit or Inner Light of Christ, the Scriptures and religious tradition, along with the abiding community of faith. Some might hold one of these to be a primary source of authority, while other Friends tend toward another. In any case, any one authority needs to be confirmed by the others or at least be consistent with the others. They also hold to the universality of the Light ("There is a Light that lighteth every man that cometh into the world"--John 1 :9), which the founder of Quakerism, George Fox, put in these terms: "There is that of God in every one." Most Friends believe that the observance of the outward sacraments is unnecessary; that in worship each person may have direct access to the Lord without aid of an intermediary. Friends believe in social, economic, interracial and international justice. They believe that political or governmental authority is subject to divine authority and that, therefore, the individual in matters of conscience must obey God rather than man. Generally, Friends have held that participation in military service is inconsistent with their religious principles, and have sought exemption on grounds of conscience and religious conviction. They recognize, however, that a consistent policy of non-violence must include a willingness to face personal risk in administering relief to victims of the tragedy of war and in performing other non-military service. No one statement or creed is acknowledged by all Friends.

PRACTICES AND BEHAVIORAL STANDARDS: No specific standard ethical practices are observed, but obedience to the Light of Christ within is encouraged.

Total abstinence from narcotics and alcoholic beverages, as well as tobacco, is encouraged. Friends are urged to abstain from gambling. They object to oaths, pledges or sworn statements not as a mere negation but as a positive affirmation of the ideal of utter sincerity and authenticity for the regulation of life and in all one's relationships. A person's word should be as good as a sworn statement. They discourage membership in secret organizations.

ORGANIZATIONAL STRUCTURE: In Quaker polity, local congregations may be Monthly Meetings or

Preparative Meetings. Monthly Meetings, related geographically, comprise a Quarterly or Regional or Area meeting and a larger association of these comprises a Yearly Meeting which is the autonomous and authoritative body. In the U.S., there are 31 Yearly Meetings, 11 of which share in cooperative ministries through the Friends United Meeting, established in 1900, has 10 Yearly meetings, four of which hold membership jointly in Friends United Meeting. Organized in 1966, Evangelical Friends Alliance has four Yearly Meetings. Three yearly meetings are members of the Conservative group and seven yearly Meetings are unaffiliated.

NATURE AND ROLE OF MINISTERIAL LEADERSHIP: Friends hold to the universal ministry, believing that every disciple is called to be a minister, though each branch recognizes that some individuals receive a special call to minister. This led to the abolition of the concept of the laity and of professional "priests." In the 1800s, specialized pastoral ministry was recognized in the U.S. and pastors now serve many American Quaker Meetings. Quaker pastors generally have typical Protestant pastoral duties, but their role is that of servant and not authoritative in the sense of conferred power. Since all are ministers, the pastor's task includes encouraging and supporting other members in their ministry. Insofar as there is formal leadership and coordination among those Friends who do not have regular pastors, usually called "unprogrammed" or silent Meetings (Friends), such leadership is exercised by the Clerk (chairman) of each local meeting (congregation) (see also "Worship Requirements.").

WORSHIP: No specific worship requirements, but personal devotional disciplines and regular participation in corporate worship is encouraged. Many Friends Meetings still hold their worship Meetings on the basis of silence. Worshipers gather without a set or planned form of service and individual worshipers, as they are led by the Spirit, may speak to the Meeting or pray on its behalf. No special equipment or facilities are required for worship.

DIETARY STANDARDS: None (see also "Practices and Behavioral Standards").

FUNERAL AND BURIAL REQUIREMENTS: None. No restrictions with respect to autopsy or cremation.

MEDICAL PRACTICES: No restrictions.

OTHER CONSIDERATIONS: Strong historical stand against participation in armed forces, although individual decision is recognized. Quakers are essentially non-violent and committed to peaceful resolution to conflict.

No specific methods are employed for recruiting members, other than the encouragement for members (ministers) to share their faith in words and actions. Generally, Quakers cooperate with other Christian bodies and participate in various ecumenical endeavors consistent with their beliefs and practices.

GENERAL SOURCE BOOKS:

Brinton, Howard H. *Children of Light* New York: Macmillan Company, 1938. 416pp.

Kenworthy, Leonard. *Cocainism*. Durbin, IN: Print Press, 1981. 215pp.

FOR MORE INFORMATION, CONTACT:

Friends United Meeting
101 Quaker Hill Drive
Richmond, IN 47374

or

Friends General Conference
1520-B Race Street
Philadelphia, PA 19120
Tel: (215) 241 7270

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

ADDRESS: The Auditorium
Box 1059
Independence, MO 64051

OTHER NAMES: RLDS; Saints Church; "Other Mormons"

CURRENT LEADERSHIP: The First Presidency, made up of President Wallace B. Smith, great-grandson of the founder, assisted by two counselors, President Howard S. Sheehy, Jr. and President Alan D. Tyree.

MEMBERSHIP: Total enrollment of 244,186 members world-wide in 1,364 congregations, located in 38 countries. United States enrollment is 152,658 members in 1,056 congregations (1990).

HISTORICAL ROOTS: The RLDS originated during religious enthusiasm and revival associated with the Second Great Awakening in America (early 1800s). Joseph Smith, Jr., with background in Protestant religious tradition, laid claim to "restoration" of First Century Church principles and, based on divine insight and direction, founded the movement in Fayette, New York in 1830 to effect the "restoring" of Christ's church in its original form and with its original authority. The origin of the Church is traced to the organization established by Joseph Smith, Jr. in 1830. Upon Smith's death in Illinois in 1844 various persons made leadership claims and took with them parts of the church, the largest group following Brigham Young to what is now Utah. In 1852, a "new organization" of unattached members began in Wisconsin, and in 1860 Joseph Smith III, son of the founder, accepted leadership of what was to become the Reorganized Church of Jesus Christ of Latter Day Saints. Headquarters were established first in Illinois, then Iowa, and presently in Independence, Missouri.

BASIC BELIEFS: Members of the church believe in one God and in God's redeeming grace; in the life, death and resurrection of Jesus Christ; in the ministry of the Holy Spirit; in human worth, freedom, agency, and stewardship, in the church as a covenant community seeking to embody the ministries of Christ in the world; in ZION as a concrete implementation of the principles of the kingdom of God on earth, expressed both in present reality and future hope; in the call of each person to be a disciple, and in the particular call and ordination of some men and women to priesthood responsibilities; in the sacramental ordinances of baptism (by immersion and for persons at least eight years old), confirmation, the Lord's Supper (Communion), administration to the sick, ordination, marriage and special blessing; in continuing self-revelation of God and in an open canon of scripture. The Bible (The "inspired Version," revision of the King James translation by Joseph Smith, Jr., is used and accepted. Other translations are commonly used in worship and study); Book of Mormon (accepted by the church as having been received by Joseph Smith, Jr., through the "gift and power of God" and containing an account of early inhabitants of the American Continent and their encounter with Jesus Christ); Doctrine and Covenants (a collection of writings primarily coming from the Church's presidents, accepted as inspired instructions to the present age). The Church is currently constructing a Temple in Independence, Missouri, which will have a program of ministry dedicated to the pursuit of peace, and to reconciliation.

PRACTICES AND BEHAVIORAL STANDARDS: The church leadership and the biennial World Conferences, from time to time, may issue guidelines on various ethical issues which are published for the benefit of church members. In general, the members are expected to be of high moral character and in good standing with their church and community. Use of tobacco, alcoholic beverages and non-medicinal drugs is strongly discouraged. Use of these would disqualify member from serving in the priesthood.

ORGANIZATIONAL STRUCTURE: World Headquarters Organization includes (1) the First Presidency,

the chief executive officers of the church; (2) the Council of the Twelve Apostles, concerned with world-wide missionary activities and administration of the local churches under direction of the First Presidency; and (3) the Presiding Bishopric, concerned with church properties, financial matters and stewardship of members. Directorates, commissions, departments and staff assist these three major agencies in conducting the spiritual and business affairs of the church. Each biennium (2 years) delegates gather for a World Conference, directed by the First Presidency, and the church's program and financial affairs are defined by legislative acts of this body. Local congregations are presided over by self-sustained pastors, and are administratively related to states and districts and regions.

NATURE AND ROLE OF MINISTERIAL LEADERSHIP: Various priesthood offices--deacons, teachers, priests, elders and high priests--have specific functions and responsibilities outlined in the law and practice of the church. High priests may be called to certain specialized functions within that priesthood and thus may function as president, apostle, bishop, and patriarch evangelist. Similarly, elders may be called to the specialized function of seventy, which is primarily concerned with missionary outreach. The President of the Church is considered to have a prophetic role and may, from time to time, receive divinely enlightened instructions to the church which became part of the church's sacred literature, subject to World Conference

acceptance. Priesthood members who become military chaplains, and many who serve as appointees of the church, complete seminary or other ministerial training. Priesthood members who do not complete seminary are expected to prepare themselves through education and study to be effective wherever called to serve.

WORSHIP: RLDS chaplains or any member may conduct services, but administration of certain sacramental ordinances(see also "Basic Beliefs") is limited to specified priesthood offices. Group worship is not required, but it is recommended. There are no worship requirements, although regular church attendance is considered important. Members in the military are encouraged to participate in local branches and congregations contiguous to military installations. If none are available, then (1) to form denominational study groups, and (2) to attend and support the local military chapel activities. Home family worship (weekly or daily) is encouraged, especially to assist small children into better understanding of Christ, the family and the church. While there is no minimum "equipment" required for worship, availability of the Three Standard Books (Bible, Book of Mormon, and Doctrines and Covenants) is quite important.

DIETARY STANDARDS: There are no dietary requirements which would conflict with military practices.

FUNERAL AND BURIAL PRACTICES: There are no special requirements.

MEDICAL PRACTICES: No restrictions. Members frequently call upon elders of the church to provide a special prayer of blessing, known as "administration to the sick." Equal credence is given to benefits of faith and use of medical knowledge.

OTHER CONSIDERATIONS: Present tradition of the church is the practice of closed(members only)Communion;however military chaplains are authorized to serve Communion without restriction. Members file a tithing statement annually and pay tithing due, and are expected to share the good news of the restored gospel with friends and neighbors by telling the story and living an exemplary life. While there are no restrictions regarding military service, individual preference is honored, and the church upholds (through official legislative action) the right of "agency," and will support each member in his/her decision concerning military service.

The Council of the Twelve Apostles supervises the Quorums of Seventy (see also "Leadership") and directs the missionary outreach of the church worldwide, as well as the work of organizing new missions in other countries and new branches and congregations in the United States. Additionally, each individual church member feels an obligation to share the good news of the restored gospel with others. Within a branch or

congregation, the pastor will designate a member (usually in the priesthood) to coordinate these activities and establish a program of telling the story of the restored gospel to friends and neighbors.

GENERAL SOURCE BOOKS:

Davis, Inez Smith, The Story of the Church. 12 Vols. Independence, Mo.: Herald Publishing House, 1934-1985.

Judd, Peter A., and A. Bruce Lindgren. An introduction to the Saints Church. Independence, Mo.: Herald Publishing House, 1976.

The Priesthood Manual Independence, Mo.: Herald Publishing House, 1990.

Tyree, Alan D. (ed.) and Basic Beliefs Committee. Exploring the Faith. independence, Mo.: Herald Publishing House, 1987 edition.

Who are the Saints? Independence, Mo.: Herald Publishing House, 1977. (booklet)

FOR MORE INFORMATION, CONTACT:

W. Grant McMurray
Public Relations Commission
RLDS Auditorium
P.O. Box 1059
Independence, MO 64051
(816) 833-1000

SEVENTH-DAY ADVENTIST CHURCH

ADDRESS: 12501 Old Columbia Pike
Silver Spring, MD 20904-6600

CURRENT LEADER: Robert S. Folkenberg, President of the General Conference of Seventh-day Adventists.

MEMBERSHIP: Inclusive world membership: 6,183,585 including 743,023 members in North America

HISTORICAL ROOTS: The origins of the Seventh-day Adventists can be traced to the Millerite movement of the 1830s and 1840s in the United States. William Miller (1782- 1849), Baptist from Vermont, developed a deep concern about the Second Coming (Second Advent) of Christ through years of Biblical study. Preaching and lecturing throughout the northeastern United States, Miller drew followers from all of the Christian Churches, all drawn by this message that, indeed, the "kingdom of God is at hand." Following his death in 1849, a small group of believers remained, including those who were to be drawn together into what became the Seventh-day Adventist Church.

Following 1844, a date established by Millerites as the date prophesied in Daniel for the Second Advent, those adherents of the Millerite movement who had come to accept the observance of the Seventh-day Sabbath were drawn together. In 1860, the Seventh-day Adventists incorporated the publishing house in Michigan, publishing among other things the inspired writings of Mrs. Ellen G. White, and began the organization of churches and groups of churches into conferences. The General Conference was organized in Battle Creek, Michigan in 1863, then moved to the Washington, D.C. area in 1903.

BASIC BELIEFS: Accepting the Bible as the infallible revelation of God's will, Seventh-day Adventists have no creed as such, although they hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs include acceptance of the Bible as the believer's final rule of faith and practice, the Trinity, creation ex nihilo (from nothing), baptism by immersion, salvation by the atonement of Jesus Christ, and that Christ's return (expected in the near future) will be followed by a thousand year period (the millennium). Seventh day Adventists do not believe in the innate immortality of the soul; rather the dead await the resurrection in an unconscious state. All are sinners in need of salvation. Salvation is attained only through grace ("unmerited favor") extended freely by God if accepted by the individual. Observance of the Ten Commandments (including the Sabbath of the Fourth Commandment) is directed for all who accept the forgiveness of their sins and salvation from God, not for purpose of gaining salvation, but because of appreciation of salvation extended and in observance of Christ's words, "If ye love me, keep my commandments. " The Old and New Testaments of the Bible, excluding the Apocrypha, are considered authoritative. The writings of Mrs. Ellen G. White are regarded as inspired by God, though the Bible is regarded as supreme and by it her writings are evaluated.

PRACTICES AND BEHAVIORAL STANDARDS: Determined by the individual member in the light of Bible instruction and, to a lesser extent, the writings of Mrs. E. G. White. Observance of the Seventh-day Sabbath (from sundown Friday to sundown Saturday) is a requirement for membership. Normally during Sabbath hours only those duties which pertain to the saving or preserving of human life or alleviation of suffering are engaged. Seventh day Adventists regard the nation or state as the outgrowth of God's instruction that people or communities should band together to prevent evil men from harassing individuals in the community with resultant chaos. The individual is to "submit" to the government and give it his/her support and allegiance in all items that would not result in beliefs or actions that would cause disobedience to God.

ORGANIZATIONAL STRUCTURE: Local churches are constituent members of conferences, which are constituent members of union conferences, which are constituent of the General Conference of Seventh-day Adventists. Military liaison is arranged through the National Service Organization of the church with representatives on all levels above the local church.

MINISTERIAL LEADERSHIP: Ordained ministers may perform all ecclesiastical duties. ~Ordination is dependent upon the recommendation of a conference committee (see "Organizational Structure") and approved by the union conference, usually following four years of field work in the churches after graduation from a three-year seminary program. During the four years of service in the field, seminary graduates are termed "licensed ministers" and may perform ecclesiastical duties only in the local church to which they are assigned. Ministers (both licensed and ordained) are given their credentials and are under the direction of the conference organizations. Spiritual leadership is the work of pastors on the local church level, conference, union conference, and General Conference officers and departmental directors. Although both men and women are active in religious work, ordination is limited to males.

WORSHIP: Any member may conduct worship services. Group worship is not required. The minimum equipment for worship is a Bible and a hymnbook. Any moderately quiet area with suitable privacy would be adequate for worship. In the most general sense, "worship" is regarded as including adherence to the Ten Commandments.

DIETARY STANDARDS: An ovo-lacto (egg-milk) vegetarian diet is suggested as ideal for health, but "clean" meats (from animals which have a split hoof and chew the cud, as per Leviticus 11) may be added to the diet by individual decision (e.g., beef, lamb). No alcoholic beverages or smoking are accepted.

FUNERAL AND BURIAL PRACTICES: Individual preferences are honored. There are no restrictions with respect to autopsy, and a minister is not required at the time of death.

OTHER: Noncombatancy is strongly taught, but individual belief is honored.

In view of their belief in salvation through the grace of God and belief in the Bible as God's Word of truth, Seventh-day Adventists are normally included in the group of Evangelical Protestant churches. Their efforts for relief in the form of food, clothing, and shelter for the victims of disasters, either separately or in cooperation with other churches and groups, are well known. Their medical institutions throughout the world are also well known.

The Adventist Church recruits members by encouraging Bible study and encouraging those who thoroughly understand the teachings and practices of the Seventh-day Adventist Church to receive baptism by immersion and membership in the church.

GENERAL SOURCE BOOKS:

Ministerial Association, General Conference of S.D.A., Seventh-day Adventists believe. Silver Spring, MD. Distributed by the Ministerial Assn., 1988. 392pp.

FOR MORE INFORMATION, CONTACT:

Dr. George W. Reid, Director Biblical Research Institute or Dr. B. B. Beach, Director Office of Public Affairs and Religious Liberty

c/o General Conference of Seventh-day Adventists Church World Headquarters 12501 Old Columbia Pike
Silver Spring, MD 20904-1608 (301) 680-6000

[Editor's note: In February 1991, the Director of Adventist Chaplaincy Ministries passed away and as we go to press his office remains vacant.)

UNITY SCHOOL OF CHRISTIANITY

ADDRESS: Unity Village, MO 64065. (Unity Village is both an incorporated municipality and world headquarters for the organization.)

OTHER NAMES BY WHICH KNOWN: Unity School of Christianity. Sometimes known as Unity School or simply as Unity. Affiliate organization: Association of Unity Churches (AUC). Sometimes known simply as the ASSOCIATION.

LEADERSHIP: Unity does not have a designated international leader. Connie Fillmore is president of Unity School of Christianity. A president is elected each year from the body of Unity ministers to serve the Association of Unity Churches. For additional information about the Unity movement, contact the Public Relations office of Unity School of Christianity.

MEMBERSHIP: Unity School of Christianity does not have membership. Attendance in ministries affiliated with the Association of Unity Churches is estimated at over 100,000.

HISTORICAL ORIGIN: Unity School of Christianity and the affiliated Association of Unity Churches are two aspects of the Unity movement. Unity School was founded in the 1880s by Charles S. Fillmore (1854-1948) and his wife, Myrtle Fillmore (1848-1931). The beginnings of Unity can be traced to the attendance of the Fillmores at a lecture by E. B. Weeks in 1886. At the time, Weeks was a representative of the University of Spiritual Science founded by George B. Charles. Like the Fillmores, he later associated himself with Emma Curtis Hopkins, with whom the Fillmores studied and who in 1891 ordained them. Myrtle completely recovered from tuberculosis within two years of the meeting. As a consequence, the Fillmores became more involved in the study of metaphysics and in 1889 launched a New Thought magazine entitled Modern Thought. They also began to hold classes and conduct Sunday services. In 1890 the Society of Silent Help was formed to offer prayer for those in need. From these efforts a movement began to take shape, and in 1903 Unity School of Practical Christianity (later changed to Unity School of Christianity) was incorporated. The work expanded in the 1920s to include radio broadcasts and new publications. In 1925 the Unity Annual Conference was formed to officially recognize ministers and teachers who oversee Unity centers. The Unity Annual Conference was succeeded by the Association of Unity Churches founded in 1966.

Unity is basically a Christian organization and its teachings are based on a practical application of the teachings of Jesus Christ. Although Unity publishes a number of spiritual-growth books, we consider the Bible to be our basic textbook. We interpret the Bible metaphysically.

BASIC BELIEFS: While offering a liberal degree of freedom of belief among its members, Unity teaches what it terms "practical Christianity," a return to what is believed to be the primitive Christianity of Jesus and the Apostles. Unity teaches a belief in one God and in Christ, the Son of God, made manifest in Jesus of Nazareth. Jesus is believed to be divine, but divinity is not confined to Jesus; since all people are created in the image of God, all possess an innate divinity. Jesus is regarded as the great example, the Way-shower in the regeneration of each person. Jesus created an "at-one-ment" between God and humanity and through Jesus, each person can regain his or her estate as a son or daughter of God.

Unity's statement of purpose reads:

"Unity School of Christianity is dedicated to teaching and demonstrating the spiritual Truth of life as taught by Jesus Christ. Unity believes that God is absolute good, everywhere present, within all persons, and is readily accessible to everyone.

"All the activities of Unity School are designed to help people understand their own spiritual nature and to express spirituality in their lives in practical ways. The outreaches and services of Unity School are evaluated on the basis of how well they meet the spiritual needs of people.

"Unity is committed to doing its part to bring forth God's plan for good and to spreading Truth throughout the world."

Unity accepts the authority of the Bible, but follows a metaphysical interpretation of it.

PRACTICES AND BEHAVIORAL STANDARDS: Unity does not have any religious practices that could be in conflict with military regulations. We observe standard Christian holidays. We have no rules regarding clothing, religious articles, jewelry, or grooming. As for behavior, Unity leaves its follower free to make wise decisions, but expects these decisions to be based on spiritual principles.

Unity has long emphasized the form of prayer termed "entering into the silence," which begins in a quiet inwardness and the establishment of a state of receptivity. Unity has also emphasized the use of affirmations, the repetition of positive statements which affirm the presence of a condition hoped for but not yet visible.

ORGANIZATIONAL STRUCTURE: Unity School of Christianity is a not-for-profit religious corporation. It is governed by a Board of Trustees, and most members of this Board are ordained Unity ministers. The Association of Unity Churches is governed by a twenty-one-member Board of Trustees comprised of ministers who also serve member ministries.

ROLE OF MINISTERS: Unity School of Christianity conducts a ministerial school called Unity School for Religious Studies. After graduation from this school, new ministers are ordained by the Association of Unity Churches, the ordaining body of the Unity movement. These ministers are free to serve field ministries or in a chosen capacity at Unity Village. Unity ministers carry out the standard practices of most Christian ministers.

WORSHIP: Unity teaches a spiritually based life-style rather than emphasizing a system of worship. We do conduct worship services on Sundays, and the format for the order of service is quite simple. It includes hymns, prayer (or meditation), The Lord's Prayer, a lesson (sermon), and perhaps additional music. No special equipment is required, and we do not have specific requirements. Unity ministers have a great deal of freedom in this respect.

DIETARY LAWS OR RESTRICTIONS: There are no special dietary guidelines, although some Unity followers choose to practice vegetarianism. (The co-founders of Unity, Charles and Myrtle Fillmore, were practicing vegetarians.)

FUNERAL AND BURIAL REQUIREMENTS: There are no distinctive burial practices. Decisions in this area are made by the family members.

MEDICAL TREATMENT: While Unity teaches spiritual healing, its followers are free to pursue medical assistance.

OTHER: Unity leaves its followers free to make decisions regarding military service. There is nothing in the Unity teachings that would conflict with military regulations.

Unity does not have an official position regarding pacifism. Again, this is a decision that rests with the individual.

Unity does not have a system for the recruitment of New members. Those people who affiliate with Unity ministries are free to retain membership in other churches. This is because Unity is not a declared denomination. However, Unity could be considered most closely related to the Protestant denomination.

GENERAL SOURCE BOOKS:

Cady, H. Emilie. Lessons in Truth. Lee's Summit, MO: Unity School of Christianity, 1894, 1953. 160pp.

Fillmore, Charles. Christian Healing Kansas City, MO: Unity School of Christianity, 1906, 1938. 149pp.

Fillmore,, Myrtle. Myrtle Fillmore's Healing Letters. Unity Village, Unity Books, n.d. 101 pp.

Fischer, William L. Alternatives. Unity Village, MO: Unity Books, 1978. 269pp.

Freeman, James Dillet. The Story of Unity. Unity Village, MO: Unity Books, 1978. 269DD.

Butterworth, Eric. Unity: A Quest for Truth. Unity Village, Mo: Unity Books,

FOR MORE INFORMATION, CONTACT:

Public Relations Department at Unity School of Christianity Unity School of Christianity Unity Village,
MO 64065

THE WAY INTERNATIONAL

ADDRESS: Box 328
New Knoxville, OH 45871

OTHER NAMES BY WHICH KNOWN: The Way; The Way Ministry.

LEADERSHIP: L. Craig Martin dale, President.

MEMBERSHIP: Although there is no formal membership, The Way reports there are people fellowshipping on a weekly basis in all fifty states and in forty other countries throughout the world.

HISTORICAL ORIGIN: The origin of The Way International goes back to 1942, when Dr. Victor Paul Wierwille began a quest to find the keys to powerful, victories living in the Bible the Word of God. Dr. Wierwille studied at the University of Chicago and at Princeton Theological Seminary where he was awarded the Master of Theology degree in Practical Theology. Later he completed work for his Doctor of Theology degree. For sixteen years, Dr. Wierwille served as a pastor in northwestern Ohio. During these years, he studied with many Biblical scholars and theologians in his quest for Biblical enlightenment. In 1953, he began teaching classes on Power for Abundant Living, the Biblical research class, which is the primary outreach of The Way International

BASIC BELIEFS: The Way International summarizes its beliefs thusly:

- 1) We believe the scriptures of the Old and New Testaments were Theopeustos, "God breathed," and perfect as originally given; that the Scriptures or the Word of God are of supreme, absolute, and final authority for believing and godliness.
- 2) We believe in one God, the Creator of the heavens and earth; in Jesus Christ, God's only begotten Son and our lord and savior, whom God raised from the dead and we believe in the working of the holy spirit.
- 3) We believe that the virgin Mary conceived Jesus Christ by the holy spirit; that God was in Christ is "the mediator between God and men" and is "the man Christ Jesus."
- 4) We believe that Adam was created in the image of God, spiritually; that he sinned and thereby brought himself immediate spiritual death, which is separation from God, and physical death later, which is the consequence of sin; and that all human beings are born with a sinful nature.
- 5) We believe that Jesus Christ died for our sins according to the Scriptures, as a representative and substitute for us; and that all who believe that God raised him from the dead are justified and made righteous, born again by the Spirit of God, receiving eternal life on the grounds of His eternal redemption; and thereby are the sons of God.
- 6) We believe in the resurrection of the crucified body of our Lord Jesus Christ, his ascension into heaven, and his seating at the right hand of God.
- 7) We believe in the blessed hope of Christ's return, the personal return of our living lord and saviour Jesus Christ, and our gathering together unto him.
- 8) We believe in the bodily resurrection of the just and the unjust.
- 9) We believe in the receiving of the fullness of the holy spirit, the power from on high, and the corresponding nine manifestations of the holy spirit, for all born-again believers.
- 10) We believe it is available to receive all that God promises us in His Word according to our believing faith. We believe we are free in Christ Jesus to receive all that he accomplished for us by his substitution.
- 11) We believe the early Church flourished rapidly because they operated within a Root, Trunk, Limb, Branch and Twig setup, decently and in order.

PRACTICES AND BEHAVIORAL STANDARDS: The Way is a fellowship of the followers of the Lord Jesus Christ for the manifestation of the more abundant life. A follower of The Way is filled with and manifests power from on high, holy spirit, and freely avails himself of fellowship meetings for spiritual nurture and growth. The Way fellowship is cemented together by the Spirit of God with each individual believer being transformed by the renewing of his mind according to the Word of God.

Holiday observances are not required. Pentecost, Christmas, and Easter commemorate significant Biblical events. Each summer, followers of The Way International gather for the "Rock of Ages," an international festival sponsored by the group.

ORGANIZATIONAL STRUCTURE: The Way International is patterned after the structure of a tree. The Way International Headquarters constitutes the Root. There is a board of trustees; a president, a vice-president, and a secretary-treasurer for the organization. They oversee the International Headquarters and all of the facilities of the Biblical research, teaching and ministry.

An individual country is referred to as a Trunk. States are called Limbs, and state leaders are referred to as Limb leaders. City units are called Branches, and neighborhood fellowships are called Twigs.

ROLE OF MINISTERS: The Way International endeavors to pattern its ministry of service along the principles of the first-century "followers of the way." Those believers met in the home, establishing a way of life being together, fellowshiping on a daily basis. The Way International is primarily a home-fellowship ministry. Research groups meetings in homes are available throughout the week. Usually, such fellowships are coordinated by a member of the family in that home. In addition, The Way International has men and women who are ordained and served in various capacities. These ministers carry out the functions stated in Oafishness 4: 11 and 12. Generally, ministers are graduates of The Way Corps, a four-year leadership training program.

WORSHIP: Twig fellowships are available throughout the week. Usually, such fellowships are led by a Twig coordinator. Those participating in home fellowships do so freely of their own volition. There is no obligation. There is no membership.

DIETARY LAWS OR RESTRICTIONS: No restrictions.

FUNERAL AND BURIAL REQUIREMENTS: None.

MEDICAL TREATMENT: No restrictions.

OTHER: The Way International does not take a position on service in the armed forces; such service is regarded as a matter of individual decision.

The Way International is evangelical in its outreach. New followers of The Way come primarily from the witness of other followers and through the Biblical research class on Power for Abundant Living.

The Way International is nondenominational and nonsectarian.

GENERAL SOURCE BOOKS:

Wierwille, Victor Paul. Are the Dead Alive Now? New Knoxville, OH: American Christian Press, 1982. 303pp.

Jesus Christ Is Not God (New Knoxville, OH: American Christian Press, 1984). 180pp.

Jesus Christ Our Passover (New Knoxville, OH: American Christian Press, 1980). 527pp.

Receiving the Holy Spirit Today (New Knoxville, OH: American Christian Press, 1972). 360pp.

Studies in Abundant Living Series. New Knoxville, OH: American Christian Press: Volume I. The Bible Tells Me So. 1971. 196pp. Volume II. The New, Dynamic Church. 1971. 242pp.

Volume III, The Word's Way. 276pp. Volume IV, God's Magnified Word 1977. 266pp. Volume V, Order My Steps in Thy Word. 1985. 300pp.

FOR MORE INFORMATION, CONTACT:

Public Relations Officer (currently, Rev. Robert C. Moynihan)
P.O. Box 328
New Knoxville OH 45871
(419) 753-2523

THE WORLDWIDE CHURCH OF GOD

ADDRESS: 300 W. Green St.
Pasadena. CA 91129

OTHER NAMES: Formerly, the Radio Church of God (name changed in 1968).

CURRENT LEADER: Joseph W. Tkach, Pastor General.

MEMBERSHIP: 97,000 baptized members (U.S. and internationally); about 140,000 people attend weekly services.

HISTORICAL ORIGIN: The Worldwide Church of God began as a small group of people meeting in Eugene, Oregon in 1933. It was incorporated under the name Radio Church of God in 1947 to reflect the primary means that it had contact with its members. The name was changed to Worldwide Church of God in 1968 to reflect better the activities of the Church. Before 1933, the leader of the Church, Herbert W. Armstrong (1892-1986), and some members met with local congregations of the Church of God (Seventh Day), which maintained headquarters in Stan berry, Missouri.

The Church officially began its work of proclaiming the gospel with the purchase of a half hour of radio time in January, 1934. For the next few years Mr. Armstrong conducted a form of church services for members and listeners on a radio program that later became the issues-oriented World Tomorrow radio and television program. The primary magazine of the Church, The Plain Truth, also began to be published in that same month to provide a means for interested listeners to read and learn more about the Church and its beliefs.

In 1947, the Church moved its headquarters to Pasadena, California, where it also founded Ambassador College, a four-year liberal arts college with emphasis in theology. The facility grew with the addition of new buildings, radio and television studios, mail processing facilities and a full-service publishing operation. In 1990, all academic operations of the college were consolidated at the sister campus of Ambassador College in Big Sandy, Texas. The Pasadena facility remains the international headquarters of the Church and the Ambassador Foundation, a non-profit organization established by the Church. in 1975. to conduct cultural. humanitarian. and educational activities.

BASIC BELIEFS: The Worldwide Church of God believes in one God, in the Messiahship of Jesus, the Holy Spirit, God's revelation in the Old and New Testaments, the virgin birth, creation, and the inspiration of the Holy Scriptures. Further, the Church believes that, through Adam's sin, and through each individual's transgression of god's Will, all men became sinners and under the penalty of eternal death. God sent Jesus as the substitutionary sacrifice through which God forgives sin.

The Worldwide Church of God believes that the Scriptures of the Old and New Testaments express the will of God and are the supreme and final authority for faith and life. Based on an understanding of John 6:44, the Church does not proselyte. The Church believes that it should not be involved in political activity and should not endorse political candidates. The Church believes that one of its most important activities is to disseminate the gospel.

While not proselyting, the Church does make its message available to all who request it. Members also witness to their faith by personal example. The Church ministers to those who are called and voluntarily wish to affiliate with the Church.

PRACTICES AND BEHAVIORAL STANDARDS: The Worldwide Church of God keeps the weekly

Sabbath (on Saturday) and the annual religious festivals described in Leviticus 23. The observance of these days varies from year to year on the Gregorian calendar, since they are determined according to the Hebrew calendar. Following the example of Jesus and the apostles, members observe these days and attend special services conducted during the festivals. The Church believes that these festivals outline the biblical plan of salvation. The days and festivals are: Passover, the Festival of Unleavened Bread (which members observe by not consuming leavened products for one week), Pentecost, the Festival of Trumpets, the Day of Atonement (marked by a 24-hour period of abstaining from food and drink), the combined Festival of Tabernacles and Last Great Day (which lasts eight consecutive days and is observed at designated regional sites around the world). Additional information, including dates of observance for any given year, can be obtained by contacting Ralph Helge at the address listed at the conclusion of this section.

ORGANIZATIONAL STRUCTURE: The Worldwide Church of God is hierarchical in structure with authority exercised by the Pastor General, the highest administrative office in the Church. Assisting the Pastor General is the Advisory Council of Elders, a group of individuals with extensive theological and administrative backgrounds. The Church is incorporated in the United States and other nations, with authorized boards and director groups assisting the Pastor General in his administrative functions.

Eleven regional directors supervise Church operations and activities in international areas, each reporting to designated administrative officials at headquarters in Pasadena. These regional directors oversee the work of the Church in offices and congregations in their assigned areas.

ROLE OF MINISTERS: Each local congregation of the Worldwide Church of God has an assigned pastor, usually a college-trained, ordained minister. Depending on the size of the congregation, the pastor may have an associate pastor or other ordained elders assisting him. The Church also ordains ministers who receive no salary from the Church and assist the local pastor as time permits. These individuals are designated local church elders.

Two or more congregations in a geographic area may be served by the same pastor. Responsibilities of the pastor include ministering to baptized members and their families, providing appropriate counseling, visiting and anointing the sick, conducting activities for Church youth to promote the development of positive moral character, preparing and delivering sermons and Bible studies, and fulfilling other ministerial duties as outlined in the Bible.

WORSHIP: The Church teaches its members to observe the weekly Sabbath (Friday sunset to nightfall Saturday) and the annual Holy Days (which are also observed from sunset to nightfall) by refraining from secular labor and entertainment activities. Members observe the Sabbath by attending worship services and devote time to spiritual study, prayer, meditation and rest.

DIETARY LAWS OR RESTRICTIONS: Members follow the biblical dietary laws described in Deuteronomy 14 and Leviticus 11. In accordance with the principles in these chapters, members abstain from consuming certain foods such as pork, shrimp, oysters, lobster, and certain types of fowl.

FUNERAL AND BURIAL REQUIREMENTS: None. The Church teaches that the biblical example is burial and conducts funeral services at the request of members.

MEDICAL TREATMENT: Other than encouraging its members to take appropriate care of themselves, the Church holds no position on the use of medical treatment or facilities.

OTHER: In accordance with biblical tenets, members of the Worldwide Church of God believe that it is wrong to kill, or in any way directly or indirectly take human life; that bearing arms for the purpose of killing or harming fellow humans is contrary to this fundamental doctrine of belief; and therefore, they refuse conscientiously to bear arms.

The Church teaches, according to its understanding of the Bible, that persons who become members of the Church while in the armed services should seek to be discharged from the same. In the interim, they should seek to be transferred to noncombatant duties and should not perform any duties which conflict with the law of God. In the event of conflict or other difficulties between military personnel who become members of the Church and their military obligations, the Church is available to help mediate such problems in an effort to avoid unnecessary disruption and conflict. Should a Chaplain wish to contact a Church representative in this regard, he or she may do so at the address and phone number listed at the end of this section.

The Church sponsors the World Tomorrow radio and television program, the Ambassador Foundation, and various archeological and educational projects. It also publishes the monthly magazine The Plain Truth in seven languages (circulation between two and three million), Youth 91 (quarterly with a circulation of about 500,000), and various brochures and booklets. All products of the Church are free of charge to those who request them. The Church does not solicit contributions from the general public.

GENERAL SOURCE BOOKS:

Melton, J. Gordon. The Encyclopedia of Religion in America. Detroit: Gale Research Company, 3rd edition, 1989.

Recapturing True Values: The Story of the Worldwide Church of God. Pasadena, CA: Ambassador Publishing, 1990.

FOR MORE INFORMATION, CONTACT:

Ralph K. Helge
Legal Services
Worldwide Church of God
440 West Green Street
Pasadena, CA 91105
(818) 304-4000
Fax: (818) 440 1795

INTRODUCTION:

INDIAN HERITAGE GROUPS

India is the home of the world's oldest major religious heritage, Hinduism. In its oldest forms, Hinduism is prehistoric in origin, but has undergone numerous developments, attempted reforms, and changes due to varying local pressures. The history of Hinduism begins with the Indo European Invasion of India in waves dating to 5000 B.C. During this period the Rig Veda, the oldest of India's sacred books, was written. The faith was a vigorous, worldly religion with a very positive view of the afterlife.

The second stage of Hindu history centers on the production of the Upanishads, the major collection of Hindu religious writings, and the rise of the ruling Brahman class. During this period, beginning about 1000 B.C., a change from the positive attitudes of the Vedic period to a generally pessimistic view of life occurred, and the ideas of karma and reincarnation came to the fore. Reincarnation, the concept that a person may go through a succession of earthly lives, in its more extreme forms, teaches that a soul may return as an animal or even a plant. The rationale for reincarnation is karma, the principle of retribution, a law of justice which brings upon individuals the inevitable consequences of their actions.

Escape from karma and the wheel of reincarnation is by absorption into Brahma, the world soul. This absorption is most frequently accomplished by practicing yoga, a discipline designed to lead first to self integration and then integration with Brahma.

There are four main groups of yoga disciplines -- bhakti, jnana, karma, and raja. (What is commonly taught in the United States as yoga, hatha exercises, is not technically yoga but exercises for body integration prior to practicing yoga.) Bhakti yoga is the way to God through devotional service. Jnana is the discipline of ideas and knowledge. Karma is work, and raja or royal yoga approaches Brahma through meditative exercises. The types of yoga are to accommodate the different types of individuals emotional, scholarly, active, and mystical. Besides the four main types, there are numerous techniques such as japa yoga which involves the repetition of one or more words (termed "mantrum") over and over again. Other yogas go under the names prana, kriya, siddha, and integral

During the Brahmic period, the several major schools of Hinduism, each related to different aspects of Brahma (deities), emerged. The Vaishnavas worship Krishna as the primary aspect of Brahma. As a whole they follow Patanjali, the ancient teacher of yoga. A third group follow Shakti, Siva's female consort, often called "kundalini."

The Brahmic era was disrupted by the conquest of India by Great Britain. An initial defensive reaction to British rule and Christian missions was followed by the creative Hindu Renaissance, the third stage of Hindu development. Led by a number of outstanding leaders such as Ram Mohan Roy and Sri Ramakrishna, reformed Hindu movements emerged. Almost all American Hindu groups represent either older groups which have been restructured by the Renaissance or new groups produced by it.

The first Hindu teacher in the United States, P. C. Mozoomdar, arrived in 1882, but Hinduism's real history in America dates to 1893 and the appearance of several spokespersons at the World's Parliament of Religions in Chicago. Swami Vivekananda, a disciple of Ramakrishna who spoke at the Parliament, became a nationally known figure because of his oratorical ability and vibrant personality. After the Parliament he established the Vedanta Society, America's first Hindu group. Over the next decades, several additional Hindu teachers came to the United States, most notably Swami Yogananda, who founded the Self Realization Society. Only after World War II, however, did Hinduism begin to make a major impact. The growth of modern Hinduism was undergirded by the increased study of comparative religion in colleges and universities, the cross-fertilization occasioned by American visitors to India, and (after 1965)

the increasing number of gurus (i.e., teachers) who migrated and settled in America. Its greatest period of growth in the United States has come as a direct result of the rescission of the Oriental Exclusion Act with a new immigration quota bill in 1965.

The five groups included in this section are among some 75 Indian Heritage bodies in the United States. They are among the group which have been most successful in their recruitment and conversion of non Asian Americans to Hinduism. It is to be expected, as a result of the significant increased quotas on immigration from Asia passed by Congress in November 1990, that Hinduism will continue to increase significantly through the 1990s.

[Editor's note: There has been continuing controversy regarding the practice of Transcendental Meditation (TM), a practice brought to the West by Maharishi Mahesh Yogi. Asserting that TM is not a religion, the World Plan Executive Council has accepted large grants to teach TM in the public schools and armed forces. A group claiming that transcendental meditation is in fact a religion arose to challenge the Council's status. They contend that because of the historical use of japa yoga, the initiation ceremony which includes prayers to Vishnu and Siva, and the theology implicit in the "Science of Creative Intelligence," TM is in fact a religion and the World Plan Executive Council a religious body. Resolving this controversy, including related court actions, has had a marked impact on TM.]

INTEGRAL YOGA INTERNATIONAL

ADDRESS: Rt. 1, Box 1720
Buckingham, VA 23921

OTHER NAMES BY WHICH KNOWN: Satchidananda Ashram Yogaville, Integral Yoga Institute

LEADERSHIP: Sri Swami Satchidananda, Founder/Director

MEMBERSHIP: There is no formal membership. Staff and teachers for the centers currently number about 250 nationwide. An estimated 1215,000 attend programs and remain affiliated with the IYI in some manner.

HISTORICAL ORIGIN: Sri Swami Sivananda Maharaj (1889-1963) was one of several swamis to arise in this century who became revered as saints and holy men. A medical doctor, Sri Swami Sivananda renounced his worldly life and began a pilgrimage. He met Sri Swami Viswananda Saraswati of the holy Shankaracharya tradition, who initiated him into the Sannyas Order.

Sri Swami Sivananda entered a life of intense spiritual devotion and soon after began to practice medicine again. He advocated service as a means to devotion, as exemplified by his motto, "Be good, do good." He also is known to have achieved Samadhi, which is a mystic state of cosmic consciousness.

Disciples began to gather around the Realized Master, and writings were circulated throughout India. In 1932, the Sivanandashram was founded in Rishikesh and, three months later, the Divine Life Society.

Sri Swami Sivananda never came to America, but several of his disciples did. They founded organizationally separate groups, which were yet connected by the teachings of Master Sivananda Maharaj. Among the most well known are the Sivananda Yoga Vedanta Center, the International School of Yoga and Vedanta, the International Yoga Society, Yasodhara Ashram, branches of the Holy Order of Sri Shankaracharya, and the Integral Yoga Institute with its headquarters at Satchidananda Ashram Yogaville.

Reverend Sri Swami Satchidananda met his Master, Sri Swami Sivananda Maharaj, in 1947. He was initiated by his Master into the Sannyas Order of Monkhood in 1949. At this time he also received the name of Satchidananda, which means "Existence Knowledge Bliss Absolute." After seventeen years of work with the Divine Life Society branches in India and in Ceylon, he arrived in the United States in 1966 and, because of repeated requests from his American students, stayed on. In that same year, he founded the first Integral Yoga Institute in New York.

BASIC BELIEFS: In the words of Sri Gurudev Swami Satchidananda, the goal of Integral Yoga is: "to realize the Universal Truth, to express the spiritual unity behind all the diversities in the entire creation, and to live harmoniously as members of one universal family. To accomplish this goal, maintain your natural condition of: a body of optimum health and strength, senses under total control, a mind well disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy."

Integral Yoga is a synthesis of all Yogas (approaches to God and to communion with the Divine) and, as such, serves as a common denominator for all the traditional religions. Sri Gurudev teaches us that we should retain our peace at any cost. An impure, peace less, and selfish mind causes all pains and difficulties, but the pure, calm mind mirrors the Divine which is already within.

Integral Yoga is also a system for purification of the body and mind. By practicing the following methods, the students experience harmony in every aspect of the self.

Raja Yoga is the path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of Samadhi or Super consciousness. Japa Yoga, which is a part of Raja Yoga, uses the concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it during the everyday life. Hat ha Yoga is also a part of Raja Yoga. Body postures (asanas), breath control (pranayama), deep relaxation, and cleansing practices (kriyas) serve to purify and strengthen the body and mind.

Karma Yoga is the path of action or work as selfless service. By performing one's duty, in the most efficient and peaceful way, without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga is the path of love and devotion to God, an incarnation of the Divine, or a spiritual teacher. By transcending the limited personality one attains union with the Divine.

Jnana Yoga is the path of wisdom. Through study, self analysis, and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness or the Divinity within.

Sri Swami Satchidananda teaches his students to experience, in their daily lives, the ease, peace, and usefulness which are the results of following the teachings. Basic texts and sources are: Integral Yoga Hatha, To know Yourself, Beyond Words, Sri Swami Satchidananda: Apostle of Peace (a biography), The Yoga Sutras of Patanjali: A Translation and Commentary, The Living Gita, and the Integral Yoga Magazine. In addition, the writings of Master Sivananda, and the classical scriptures, the Bhagavad Gita and the Tirukkural, are frequently referred to.

PRACTICES AND BEHAVIORAL STANDARDS: Integral Yoga is a sadhana (path to Enlightenment) which also includes, similar to the Ten Commandments of the Judaeo Christian tradition, ten ethical precepts which are deeply rooted in ancient, Eastern religious tradition. By practicing these principles of Yama and Niyama, we may maintain our inner peace: Nonviolence, Truthfulness, Non stealing, continence, Non greed, Purity, Contentment, Accepting but not causing pain, Study of spiritual books, and worship of God (or dedication of one's life to humanity). Master Sivananda in his "Universal Prayer" asked, "Grant us an understanding heart, equal vision, balanced mind, faith, devotion, and wisdom. Grant us inner spiritual strength to resist temptation and to control the mind. Free us from egoism lust, greed, anger, and hatred."

Guru Poornima, which is an occasion for honoring all Spiritual Teachers, Saints, and Prophets, is celebrated on the Full Moon day of July. Students of Integral Yoga respect, and often celebrate, the religious holidays of all faiths, such as Yom Kippur, Navaratri, Thanksgiving, Christmas, Hanukkah, Sivaratri, Easter, and the birthdays of the Buddha, Sri Swami Sivananda, and Sri Swami Satchidananda.

ORGANIZATIONAL STRUCTURE: The office of Sri Gurudev administers 32 branches in the United States, one Ashram, 6 Integral Yoga

ROLE OF MINISTERS: Under the guidance of Sri Swami Satchidananda, the National Board, which is an organ of the Office of Sri Gurudev, directs the Ashram Boards, Executive Committees, and the Executive Secretaries who run local branches. Monks are totally dedicated to serve the humanity, and are placed in positions according to their individual capacities and the need for

WORSHIP: Daily periods of meditation, depending on the work schedules of the individuals, are required. Whenever possible, they meditate together. Mantra initiation or other preparation is recommended. Senior students may lead worship services. No minimum equipment is required. A candle, incense, meditation beads, and holy pictures and symbols are used by choice of the individual.

With respect to facilities, each center has a sanctuary for silent meditation, complete with an ecumenical altar. Outside the Ashrams or institutes, special facilities are recommended for undisturbed, silent meditation.

DIETARY LAWS OR RESTRICTIONS: Students of Integral Yoga are vegetarians for their physical, mental, and spiritual health. No meat, fish, or eggs are permitted. Also, no alcohol, tobacco, stimulants, or other drugs are allowed.

FUNERAL AND BURIAL REQUIREMENTS: Respectful ceremony of burial or cremation. Cremation is preferred, but not required.

MEDICAL TREATMENT: Natural healing techniques and preventative medicine are preferred over antibiotics. These approaches are followed by and taught at the Integral Health Services which was founded by the organization.

OTHER: The Integral Yoga Institute believes that a person should do his duty. According to his conscience and guided by the teachings about non violence, the individual may choose to fight in his country's defense or serve in a noncombatant defense role. Observing vegetarian diet and the teachings about non injury (among the main tenets of Integral Yoga), may be in conflict with the present military directives.

Members of the Sannyas Order wear the saffron robe. Other students and members generally wear simple, white clothing.

A person of any faith may practice the teachings of Integral Yoga without compromising one's own religion. Sri Swami Satchidananda has taught that, "Truth is One, path are many." He has led and participated in many ecumenical programs. Among these, he organized Y.E.S., the Yoga Ecumenical Services, in which religious leaders of different faiths join in universal worship services to the Light of Truth. Sri Swami Satchidananda is also Co-Director of the Center for Spiritual Studies, together with a Catholic Monk and a Jewish Rabbi.

Members are recruited by word of mouth, and through advertisements in periodicals which invite people to open meetings, retreats, training courses, and Yoga classes. No high pressure techniques are used. The motto is, "Ask, it shall be given."

GENERAL SOURCE BOOKS:

Satchidananda, Swami. The Living Gita: The Complete Bhagavad Gita. Yogaville, VA: Integral Yoga Publications, 1988. 326 pp.

Integral Yoga Hat ha. New York: Holt, Rinehart and Winston, 1970. 189pp.

FOR MORE INFORMATION, CONTACT:

Satchidananda Ashram Yogaville
Buckingham, Virginia 23921
(804) 9693121

THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

ADDRESS: c/o ISKCON International Ministry of Public Affairs
1030 Grand Avenue
San Diego, CA 92109

OTHER NAMES: Hare Krishna Movement; ISKCON

LEADERSHIP: ISKCON has been a decentralized movement since the founder died in November 1976, with overall authority invested in the governing body commission (GBC).

MEMBERSHIP: Not reported.

HISTORICAL ROOTS: Krishna consciousness means to be conscious of God. It is recorded in the Vedic scriptures (Veda means knowledge), many of which are acknowledged to be at least 5,000 years old (3,000 B.C.) in written history alone. Previous to 3,000 B.C. there was a disciplic succession of spiritual masters who passed on Krishna consciousness, and this disciplic succession continues until the present day. Historically, the Movement is known as the Vaishnava religion. Vaishnava means personal servant of God, the same God of the Bible and the Koran. The modern spread of Vaishnavism outside of India was first due to the inspiration and teachings of Lord Chaitanya Mahaprabhu (1486-1534 A.D.) which were later taken up in the mid 19th century by Bhaktivinode Thakur, who translated Vaishnava works intended for the English speaking countries.

Thakur's disciple was Bhaktisiddhanta Saraswati, the spiritual master of his Divine Grace A.C. Bhaktivedanta Swami Prabhupada (Sri Prabhupada) who founded ISKCON. Sri Prabhupada came to the United States in 1965, having been especially commissioned by his spiritual master to bring Krishna consciousness to the Western countries, and founded the International Society for Krishna Consciousness (ISKCON) in New York City the following year. There he began publishing Back to Godhead, the Society's monthly periodical.

BASIC BELIEFS: ISKCON belief may be summarized as follows:

- 1 . By sincerely cultivating a bona fide spiritual science, we can be free from anxiety and come to a state of pure, unending, blissful consciousness in this lifetime.
2. We are not our bodies but eternal spirit souls, parts and parcels of God (Krishna). As such, we are all brothers, and Krishna is ultimately our common father.
3. Krishna is the eternal, all knowing, omnipresent, all powerful, and all attractive Personality of Godhead. He is the seed giving father of all living beings and He is the sustaining energy of the entire cosmic creation.
4. The Absolute Truth is contained in all the great scriptures of the world. However, the oldest known revealed scriptures in existence are the Vedic literatures, most notably the Bhagavad Gita, which is the literal record of God's actual words.
5. We should learn the Vedic knowledge from a genuine spiritual master one who has no selfish motives and whose mind is firmly fixed on Krishna.

6. Before we eat, we should offer to the Lord the food that sustains us. Then Krishna becomes the offering and purifies us.

7. We should perform all our actions as offerings to Krishna and do nothing for our own sense gratification.

8. The recommended means for achieving the mature stage of love of God in this age of Kali, or quarrel, is to chant the holy names of the Lord. The easiest method for most people is to chant the Hare Krishna mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

PRACTICES AND BEHAVIORAL STANDARDS: Regulative Principles:

1. no illicit sex;
2. no gambling;
3. no intoxication of any kind, including coffee, teas, and cigarettes; and
4. no eating of meat, fish, eggs.

All holidays of ISKCON are reckoned according to the lunar calendar, and occur on different days each year. The eleventh day after the full moon each month (called Ekadaski) is a fast day from beans and grains. The annual calendar begins in the spring on the birthday of Lord Chaitanya (March or April). The major festivals are: Jaganatha or Rathayatra (July); Janamastami, Krishna's Birthday (August) and Vyasa Puja, the spiritual master's birthday (August).

ORGANIZATIONAL STRUCTURE: (Refer to "Leadership" and to "Ministerial Leadership.")

MINISTERIAL LEADERSHIP: A president serves each local facility as its spiritual leader and administrator. Each temple also has a number of priests (pujaris) who are responsible for worship, instruction, ceremonies, etc., and are expected to preach.

WORSHIP: Each devotee is required to arise before sunrise for worship and chanting. The program includes chanting the holy names of God before the Deities (representations of the Supreme Being and pure devotees or saints, similar to the images often utilized in Catholic Churches and not to be confused with so called "idol worshiping"). The evening ceremony is similar.

Minimum equipment required for worship include japa (prayer) beads, kunti or sacred bead necklace and telok (clay marking on forehead). Worship is normally performed in a temple with an altar, deities and a seat for the spiritual master.

DIETARY STANDARDS: Devotees eat no fish, meat, eggs, garlic or onions. Alcohol, drugs, coffee, tea, and smoking are not permitted.

FUNERAL AND BURIAL REQUIREMENTS: None. There are no restrictions on autopsy, and cremation is generally encouraged. It is highly desirable for a priest to be present at the time of death, but the blessings of a qualified priest are not required for a person to go back to Godhead.

OTHER: Devotees are nonviolent, although not pacifists. On the basis of full time devotional service, devotees have sought draft exempt status as ministerial students on an individual basis.

Krishna Consciousness is offered to the public through the chanting of God's names, the distribution of prasada (foodstuffs first offered to God), and the distribution of literature.

ISKCON recognizes those religions based upon the recognized Scriptures of the world. Vaishnavas adopt the nonsectarian view that religion means to surrender to God, follow the laws of God, and revive the love for God dormant in the hearts of all. The test of real religion is whether these tenets are achieved. God is One, and therefore religion is also one.

GENERAL SOURCE BOOKS:

Prabhupada, A. C. Bhaktivedanta Swami. Bhagavad Gita As It Is. Los Angeles: Bhaktivedanta Book Trust, rev. ed. 1983. 904pp.

Srimad Bhagavatam. 12 vols. Los Angeles: Bhaktivedanta Book Trust, 1972-1989.

Satsvarupa Dasa Goswami. Prabhupada. He Built a House in Which the Whole World Can Live. Los Angeles: Bhaktivedanta Book Trust, 1983. 362pp.

FOR MORE INFORMATION, CONTACT:

ISKCON International Ministry of Public Information
1030 Grand Avenue
San Diego, CA 92109

SRI CHINMOY CENTRES

ADDRESS: P.O. Box 32433
Jamaica. New York 11432

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The historical origins of Sri Chinmoy's path can be traced to the spiritual tradition that began in the second millennium B.C. among the Vedic Seers of India, who were the first to experience direct communion and conscious oneness with God. Sri Chinmoy's path incorporates the realizations of the Upanishads and Bhagavad Gita into a modern day approach to Godrealization and Godmanifestation.

Sri Chinmoy Kumar Ghose (b. 1931) attained Godrealization at the age of twelve. Shortly thereafter, he entered an ashram and spent the next twenty years expanding and perfecting his inner realizations, until an inner command brought him to the West in 1964. Since coming to the West in 1964 in response to an inner command, Sri Chinmoy has founded spiritual Centres across the U.S., Canada, Europe and Australia.

BASIC BELIEFS: Sri Chinmoy's path is based on the Master's own personal experience of God. Basically, it is the oath of the heart. God cannot be mentally grasped or possessed by the mind; rather, He can most easily and convincingly be known through the heart. It is through love, devotion and surrender that He can be supremely realized and soulfully fulfilled.

The purpose of life, Sri Chinmoy teaches, is satisfaction within, satisfaction without. The inner goal is to bring to the fore the soul's light so that it permeates all parts of the being and brings us to a state of full illumination, or conscious oneness with the Divine, known as Godrealization. The outer goal is to reveal and manifest the soul's light and fulfill God by ultimately establishing perfect perfection here on earth (God manifestation).

The method that Sri Chinmoy teaches for achieving these two goals is the process of love, devotion and surrender. "We start out by loving God. Then we devote our lives to Him, and finally we surrender our whole existence to Him. Surrender is not a passive or inert state; it is a highly conscious, dynamic confluence, or joining up, with God's Will."

Sri Chinmoy encourages spiritual seekers to aspire for something higher, more illumining and more fulfilling in all spheres of life. In the modern era, he teaches, it isn't enough to achieve Godrealization in the seclusion of some Himalayan cave. Divinity must be achieved amid the hustle and bustle of life, and then be brought down into the everyday world. Sri Chinmoy's own life marked by an incredible outpouring of poetry, literature, art, music and athletic accomplishments exemplifies this philosophy.

"There is no end to our aspiration, just as there is no end to our Godrealization and Godmanifestation. That's because God Himself is not static but is continuously expanding His own Perfection in His eternal movement toward an ever widening, ever more illumining and ever more fulfilling Beyond. Through man's eternal progress and participation in this movement, he too achieves perfect perfection."

Sri Chinmoy has written some 400 books which are used throughout the movement. Of particular interest are: Beyond Within and meditation: Man Perfection in God Satisfaction.

PRACTICES AND BEHAVIORAL STANDARDS: Members must listen to their conscience and feel at all times that God is personally observing their action. Members should seek to discover the Will of God, through meditation, and then become one with it.

Special Religious Holidays include: August 27 Û Sri Chinmoy's birthday and April 13 Û the anniversary of Sri Chinmoy's arrival in the West.

ORGANIZATIONAL STRUCTURE: The main Centre is in New York where Sri Chinmoy resides. There are also a number of local Centres around the country, whose leaders are appointed by Sri Chinmoy personally. Their tasks are entirely administrative; all spiritual guidance comes from Sri Chinmoy directly. Sri Chinmoy also conducts twice weekly meditations for delegates and staff at the United Nations. The group he leads, named "Sri Chinmoy Meditation at the United Nations," is not organizationally related to the Sri Chinmoy Centre.

ROLE OF MINISTERS: There are no ministers. Sri Chinmoy is the sole spiritual leader.

WORSHIP: Only Sri Chinmoy may conduct worship services. In his absence, disciples seek to establish inner communion with God on an individual basis. Where Sri Chinmoy Centres are located, the Centre leader will provide an outer format or spiritual structure for this through group singing, readings and other practices.

Members should attend the weekly or twice weekly services held in local Centres. Morning and evening meditation is required of all followers. A photograph of Sri Chinmoy in a high meditative consciousness, which the individual uses as an aid for entering into his own meditative consciousness, constitutes the minimum equipment for worship. Members are requested to set aside a small corner of their living quarters as a shrine, where meditation is conducted. Sri Chinmoy Centres also have special areas for meditation, which contain a picture of Sri Chinmoy in a high meditative consciousness.

DIETARY LAWS OR RESTRICTIONS: Unless medically prescribed, Sri Chinmoy's followers do not eat meat, fish or fowl. Drugs (non medical) and alcohol are prohibited. Physical activity and exercise are encouraged.

FUNERAL AND BURIAL REQUIREMENTS: None. Autopsy and cremation are permitted.

MEDICAL TREATMENT: No restrictions.

OTHER: In general, the Sri Chinmoy Centre would support the request for conscientious objector status of its members. Only in self defense, if one's country has been attacked, or in cases where one is commanded from within to bear arms for a particular divine cause, is fighting permitted.

Spiritual directives from Sri Chinmoy whether relating to inner or outer matters, would supersede any military directives. Also, inner commands received during meditation, if they come directly from God or from the individual's own soul, must be obeyed.

Sri Chinmoy's path embraces all religions, and members are allowed to maintain prior religious ties if they choose. Sri Chinmoy stresses that while there are many valid paths, only one should be followed at any time.

GENERAL SOURCE BOOKS:

Chinmoy, Sri. Sri Chinmoy Primer. Forest Hills, NY: Vishwa Press, 1974. 122pp.

Meditation: Man Perfection in God Satisfaction. Jamaica, NY: Agni Press, 1978. 304pp.

Madhuri. The Life of Sri Chinmoy. 2 vols. Jamaica, NY: Agni Press, 1984.

FOR MORE INFORMATION, CONTACT:

Sri Chinmoy Centres
P. O. Box 32433
Jamaica, NY 11432

SYDA FOUNDATION (SIDDHA YOGA)

ADDRESS: P.O. Box 600
South Fallsburg, NY 12779

OTHER NAMES BY WHICH KNOWN: Siddha Meditation, SYDA Foundation

LEADERSHIP: Gurumayi Chidvilasananda is the head of the Siddha lineage of Meditation Masters, whose teachings are known as Siddha Yoga.

HISTORICAL ORIGIN: Since the beginning of time there have existed on earth great souls who live immersed in the highest Reality, and who manifest the power to pass that experience on to others. Such beings are known as Siddha Gurus, perfected Masters. The path they teach is Siddha Yoga, the path of perfection.

Swami Muktananda Paramahansa(1908-1982), the Siddha Guru who first brought Siddha Yoga to the West, left home at 15 to wander through India, studying philosophy and mastering the different branches of yoga. In 1947, he sought out Bhagawan Nityananda, the Siddha Master and Guru, from whom he received the great gift of Shaktipat initiation. (Shaktipat is the awakening of the inner spiritual force of a human being, known in this tradition as the Kundalini.) Nine years later, after intense spiritual practices and devotion to his Guru, Swami Muktananda attained full Self realization, settling soon after in Ganeshpuri, India.

In the 1960s, American seekers began to arrive in Ganeshpuri. In 1970, some of these devotees requested Swami Muktananda to undertake the first of his three world tours, which included a number of stops in the United States. After this initial visit, the first Siddha Meditation Ashrams and Centers were established in America, providing devotees with a place for spiritual practices near their homes and work. Siddha Yoga Dham of America, now known as SYDA Foundation, was established in 1975. The Foundation supports and oversees the growth of Siddha Yoga around the world.

Gurumayi Chidvilasananda is herself a Siddha Guru. Gurumayi met Swami Muktananda at the age of five and immediately experienced the bond of love that exists between a Guru and a true disciple. Over the years, she nurtured an ardent longing for God, and served her Guru with unflinching devotion. He prepared and tested her, and before his death in 1982, Swami Muktananda entrusted Gurumayi with the power and authority of the Siddha lineage.

BASIC BELIEFS: The great gift of the Siddha Guru is Shaktipat initiation. When we receive this initiation and follow the practices the Guru teaches, Siddha Yoga unfolds spontaneously within us. It purifies our hearts, clarifies our understanding, and opens us to our inner love. Siddha Yoga teaches the eternal Truth that God dwells within every heart. In time, Siddha Yoga leads us to the permanent experience of this Truth within ourselves.

PRACTICES AND BEHAVIORAL STANDARDS: Meditation is one of the main practices of Siddha Yoga. Swami Muktananda said, "We do not meditate to relax a little and experience some peace, we meditate to unfold our inner being." Repetition of the mantra (sacred syllables) is used as an aid in meditation and to still the mind.

Through chanting the ancient practice of singing the Lord's name one opens the heart and experiences the joy within.

Seva, or selfless service, is the practice of offering one's actions to the Lord, and teaches consideration and

love for others.

Satsang, or time spent in the company of the Guru or other devotees, is another practice that is encouraged and made available through programs in Siddha Yoga Ashrams and Centers.

ORGANIZATIONAL STRUCTURE: Gurumayi Chidvilasananda is the spiritual head of the SYDA Foundation. The Foundation administers the work of Siddha Yoga around the world.

ROLE OF MINISTERS: Gurumayi Chidvilasananda travels around the world teaching and giving Shaktipat initiation to many thousands of people. Under the guidance of Gurumayi, swamis (monks) and other duly authorized Siddha Yoga teachers give courses and programs, many of which are without charge.

WORSHIP: Siddha Yoga is nonexclusive and respects all religious paths. The teaching of Siddha Yoga is that the ultimate Reality is to be found inside as our own Self.

The Self is not our ego or our personality, but the light of Consciousness that has created everything. Siddha Yoga teaches us that God dwells within each human being, and therefore we should respect and see God in each other. As Swami Muktananda has said, "Meditate on your own Self. Honor your own Self. Respect your own Self. Understand your own Self. Your God dwells within you as you."

DIETARY LAWS OR RESTRICTIONS: This is a matter of personal choice; however, Siddha Yoga recommends nourishing, fresh, vegetarian food.

FUNERAL AND BURIAL REQUIREMENTS: Also a matter of personal choice.

MEDICAL TREATMENT: A matter of personal choice.

OTHER: There are no beliefs or practices of Siddha Yoga which conflict with a person serving in the military or obeying an order of a duly appointed superior.

GENERAL SOURCE BOOKS:

Darshan, the magazine of Siddha Yoga, is published monthly by SYDA Foundation.

Chidvilasananda, Gurumayi. *Kindle My Heart* (a collection of talks by Gurumayi). 2 vols. South Fallsburg, NY: SYDA Foundation, 1989. «

Muktananda, Swami. *Meditate* (an introduction to Siddha Meditation) Albany, NY: State University of New York Press, 1980. 84pp.

Play of Consciousness (Swami Muktananda's spiritual autobiography) Oakland, CA: Shree Gurudeve Siddha Yoga Ashram, 1974. 268pp.

Where Are You Going? (an introductory guide to the spiritual journey) South Fallsburg, NY: n.p., 1981. 154pp.

Other titles are available through the SYDA Foundation Bookstore.

FOR MORE INFORMATION, CONTACT: To find out more about the SYDA Foundation, Siddha Yoga programs and courses, or to locate the Siddha Yoga Center nearest you, write or call:

Centers Office
SYDA Foundation

P.O. Box 600 Brickman Road
So. Fallsburg, N.Y. 12779
(914) 4342000

WORLD PLAN EXECUTIVE COUNCIL

OTHER NAMES BY WHICH KNOWN: Transcendental Meditation; TM

ADDRESS: National Administrative Centre for TM
5000 14th Street N.W.
Washington, D.C., 20011

LEADERSHIP: The International Association for the Advancement of the Science of Creative Intelligence supervises the Transcendental Meditation movement's activities throughout the world. The association is a nonprofit organization which acts through a Board of Directors. On teaching related matters, it received guidance from Maharishi Mahesh Yogi.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The Transcendental Meditation (TM) program features the use of the TM technique, a newly rediscovered method for expanding the use of the mind and refining the physiology to the extent that it can support the neurophysiological state of enlightenment. The introduction of the technique was the work of an Indian scholar and teacher, Maharishi Mahesh Yogi, who did not invent the technique, but rather, revived it. Maharishi's special contribution is not only in making the TM technique available for the first time to large numbers of people in the world, but also in making it available in a form suitable for precise objective investigation. Studies have verified many physiological, psychological, and sociological benefits from the TM technique.«

In 1959, Maharishi began teaching the TM technique to individuals throughout the world, and for several years remained the only teacher. He began a series of courses in 1966 to train TM teachers in order that the technique could be made available more widely.

BASIC BELIEFS: The World Plan Executive Council offers teachings in two areas: theoretical (the Science of Creative Intelligence, or SCI) and practical (the Transcendental Meditation, or TM, program). SCI was founded upon the basis of the practice of the TM technique, the means for regularly contacting the limitless source of energy and intelligence within.

Not a religion, philosophy, or belief system, the TM technique is a procedure for allowing the mind gradually to settle down until the least excited state of mind is reached. This is a state of inner wakefulness, of pure consciousness aware of its own unbounded nature. It is wholeness, beyond the division of subject and object transcendental consciousness. It is a field of all possibilities, where all creative potentialities exist.

The mind is able to reach this state naturally and effortlessly due to a tendency inherent in the human thinking process. Thus the technique works automatically for everyone who learns it in the proper way. No intellectual understanding is required because the TM technique is not an intellectual practice. As the mind reaches this least excited state, the activity of the nervous system also settles down to an unprecedented level of rest, allowing deeply rooted stresses to be released, which strengthens the entire system.

Through the regular alternation of the TM technique with activity, this state of inner wakefulness becomes stabilized; the nervous system gains the ability to maintain unbounded awareness even during the activity of daily life. The orderliness and stability that characterize consciousness in its least excited state begin to shine through every thought and action. Mind and body become more integrated; inner and outer conflicts cease; knowledge is given and gained with comparatively little effort; and intention flows unrestricted

toward the desired goal. Throughout all the changes of life, the stability and authority of the most silent level of consciousness are maintained, one remains awake to oneself.

From the earliest days of the TM movement, it was predicted that the increased orderliness, stability, intelligence and strength in the individuals practicing the TM technique would inevitably produce a similar influence on the environment. Preliminary research indicates lower crime, sickness and accident rates in areas where 1% of the population practices the TM program.

There is a standard seven step program for learning the TM techniques, including lectures, personal instruction, and meetings. Follow up meetings and courses are optional.

PRACTICES AND BEHAVIORAL STANDARDS: The TM program requires no specific faith, belief, acceptance of a creed, changes in affiliations, or modification of diet, posture or personal preferences. The only instruction with regard to practice is to meditate for 20 minutes twice a day.

ORGANIZATIONAL STRUCTURE: In the U.S., World Plan Executive Council (a nonprofit, educational corporation) is responsible for supervising the activities of the TM movement. There are over 7,000 TM teachers and about 400 teaching centers located throughout the United States. The organization offers instruction in the TM technique but the individuals who receive such instruction need not devote time to furthering the growth of the organization. In addition to the World Plan Executive Council, there is a four year liberal arts university in Fairfield, Iowa. Maharishi International University (a separate corporation) offers the traditional academic disciplines from the unifying perspective of the Science of Creative Intelligence, the theoretical framework for study of the origin and growth of creative intelligence in the individual and in the environment (see "Basic Beliefs.")

ROLE OF TEACHERS: The TM movement is staffed primarily by volunteers who usually receive a very small salary or living stipend. Generally a person becomes involved in the movement after personally experiencing the benefits of the TM technique. The role of the TM teacher is to teach the TM technique itself and to provide intellectual experiences during the practice of the technique. Teachers present introductory programs, teach the basic TM course, and offer follow up programs and weekend residential courses.

WORSHIP: None.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: None.

MEDICAL TREATMENT: No restrictions.

OTHER: TM does not consider itself a religion, and hence is compatible with all religions and faiths.

GENERAL SOURCE BOOKS:

Bloomfield, Harold H., Michael Peter Cain, and Dennis T. Jaffe. TM, Discovering Inner Energy and Overcoming Stress. New York: Delacorte Press, 1975. 290pp.

Maharishi Mahesh Yogi. The Science of Being and the Art of Living London: International SRM Publications, 1966. 335pp.

World Plan: Maharishi Mahesh Yogi: Thirty Yeras Around the World: Dawn of the Age of Enlightenment. Vol. One, 1957-1964. N.p.: MUU Press, 1986.

FOR MORE INFORMATION, CONTACT:

World Plan Executive Council
5000 14th Street NW
Washington, D.C. 20011
Fax: (202) 2912472

INTRODUCTION:

ISLAMIC GROUPS

Islam, meaning to surrender or to submit (to Allah), was transmitted through the Prophet Muhammad who was born in the Arabian town of Mecca in A.D. 570. He started to preach Islam in the same town in A.D. 610. In 622 he emigrated to Medina, 280 miles north of Mecca, where Islam flourished and continued to grow. By 632, when the Prophet died, Islam had dominated all the Arabian peninsula. In a few more decades, it gained supremacy in the whole region of the Middle East. Today the Islamic world stretches from Indonesia and China in the East to Yugoslavia, Albania, and West Africa. China, the former U.S.S.R, Pakistan, and Bangladesh are among the countries with largest Muslim population.

It has been estimated that there are more than 2,000,000 Muslims (and possibly as many as 5,000,000) in the U.S. Muslims began to immigrate here, seeking a better living in the 1890s. The first came primarily from the Middle East, although there were a few seamen from Asia, first settling in port cities. The number of immigrants progressively increased after the First World War, bringing, in addition, Russian and other Muslim nationalities, and soon Muslim groups and societies began to spring up. Islam also has won local converts through zealous Americans who came into contact with Islam during the war. Islamic centers and mosques in the U.S. were established beginning in the early 1950s.

The religion of Islam is based on the Glorious Qur'an, or Koran, the sacred Book of Islam. In addition, the words and practices of the Prophet Muhammad, known as Hadith, serve as a second source, which unfolds and interprets the Qur'anic text.

The emphasis of Islamic teachings is summed up in the Qur'an Sura (Chapter) 4:135: "Believe in God and His apostle and the Book which he has sent down formerly. He who disbelieves in God and His angels, His Book and His apostles and the last day, has strayed far (from the Truth)." Muslims believe in the unity of God, in the Angels, in all the Messengers of God (including Adam, Noah, Abraham, Moses, Jesus, and Muhammad); in the Sacred Books, including the Torah, the gospels, the Psalms, and the Koran), and in the Day of Judgment. All followers of Muhammad observe the five basic duties of worship, namely:

- (1) to proclaim the Shahadah (confession of the faith);
- (2) to perform the mandatory five daily prayers on time;
- (3) to fast the month of Ramadan, the ninth in the lunar calendar, from dawn to sunset;
- (4) to pay (to the poor) Zakat (taxes or religious tithes on certain properties), including the zakat due at the end of Ramadan; and
- (5) to perform pilgrimage in Mecca, at least once in a lifetime.

In general, Islam has no centralized authorities, no group of "priests." The individual's bond with God is

considered to be direct with no intermediary. There are "religious" scholars or teachers who, in view of their academic attainment or superior understanding, can answer inquiries, often serve in leadership roles, and are regarded as authorities on theological questions. There are also Islamic organizations in America of which the Council of Imams may be regarded as the highest body on Islamic theology and canon law.

Islam draws very sharp lines between the various groupings which accept the basic tenets of orthodoxy and those which deviate at some major point. Such heterodox groups are generally considered not just variations but non Muslim. Ahmadiyyas, in particular, have been singled out as a modern heretical sect which has been denied status as a Islamic group in Muslim countries. In the United States, the racial teachings of the Nation of Islam have led to its status being consistently called into question.

During the early 1900s, Muslim groups in the U.S. consisted largely of immigrants and local converts, predominantly among non blacks. However, as early as 1913, Timothy Drew Ali, "Prophet of Islam," had emerged in Newark, New Jersey. He believed that only Islam could unite the black people, whose true heritage was Moorish. In 1921, Dr. Muff Muhammad Cedes, a member of the Ahmadiyya Muslims arrived in Chicago and began to gather converts. His success, primarily among black people, was due to an emphasis on the basic message of human equality.

In the 1930s, Islam also began to find a receptive audience among black people in the northern urban centers. While some of the slaves brought to America were Muslims, the Islamic movement among black people in the years of the Great Depression a new phenomenon. Among the followers of Black Nationalist Marcus Garvey, was an Egyptian Blackman Duse Mohammed Ali, and Garvey lauded the black people of ancient Egypt and the medieval Moorish empires in his newspaper, *The Negro World*. Contact between American blacks and Islam greatly increased as a result of the First World War.

At present, over 35 distinct Islamic and Islamic inspired groups exist in the United States. The Islamic Center in Washington, D.C. provides a focal point for the orthodox Sunni Muslim community. The Asian and Middle Eastern migration since 1965 has also brought a significant number of Shi'a Muslims (primarily from Iran, Iraq, and Pakistan) as well as Ismailis and Druzes (from Lebanon). As with the Buddhist and Hindu community, greatly increased migration quotas legislated in 1990 should lead to a significant increase in the Muslim community.

The American Muslim Movement (formerly the Nation of Islam), the Nation of Islam (Farrakhan), and the Hanafi Muslim Movement are three of the larger Islamic groups drawing primarily on the black community for members. Other similar groups include the Moorish Science Temple (of Noble Drew Ali), and the Ansaaru Allah Community.

In general, Muslims consider Islam to be a unified religion. Variations in cultural or ethnic heritage or religious tradition have resulted in a number of groupings, however. Among these are groups which have chosen to identify with the early ascetic and mystical movement known as Sufism.

The Sufi Order is the largest of some 10 Sufi groups, most of which have arisen in the 20th century. Recent immigration has brought a number of Sufi groups especially those based in Turkey and Iran. The Habibiyya Shadiliyya Order is a classic dervish group. Sufism Reoriented organizes the followers of modern Sufi Master Meher Baba. Other groups are built around Sufi teachers G.I Gurdjieff, Pak Sabuh, E.J. Gold, and Guru Bawa.

AMERICAN MUSLIM MISSION

ADDRESS: Masjid Hon. Elijah Muhammad
7351 S. Stony Island
Chicago, Illinois 60649

OTHER NAMES BY WHICH KNOWN: The World Community of Islam in the West; the Nation of Islam; "Black Muslims."

LEADERSHIP: Wallace D. Muhammad, son of Elijah Muhammad, was the Chief Iman (spiritual leader) at the time the Mission disbanded its centralized national structure in 1985. Wallace Muhammad now operates as an independent lecturer.

MEMBERSHIP: Not Reported.

HISTORICAL ORIGIN: The American Muslim Mission began as the Black Muslim Movement, or the Nation of Islam, in the early 1930s. A peddler in Detroit, with the use of a Qur'an (the Muslim Holy Book), began teaching the about the origins of blacks, nutritional guides, and about what constituted the "true" religion of the black man. His teachings included bitter denouncements against the white race. This peddler, Farad Mohammed (one of several names), disappeared in 1934 and was succeed by his most trusted student and follower, Elijah Poole. Poole, later renamed Elijah Muhammad, continued in the footsteps of the mysterious peddler by denouncing Christianity and the white race.

Another follower, Abdul Muhammad, withdrew and established a temple in Detroit. Competition between Elijah Muhammad and Abdul Muhammad became so fierce that Elijah Muhammad relocated and established another temple in Chicago. From 1934 to his death, in 1975, Elijah Muhammad emerged as the undisputed leader of the Nation of Islam. He made a science of black nationalism, requesting black separation from white, "blue eyed" devils (white people). In 1959, the movement received an extra boost with the conversion of Malcolm X. Malcolm emerged as a dynamic spokesman for Muhammad. By 1965, the year of Malcolm's death, the movement consisted of 70 temples throughout the United States.

After Wallace Muhammad took over leadership of the movement, he made drastic changes in an effort to move closer in belief and practice to orthodox Islam. Whites are no longer attacked (they are encouraged to join) and Christianity is no longer attacked to the extent that it once was. The movement was influenced from its beginning by black nationalist movements (e.g., Moorish Science Temple and the Marcus Garvey Movement). In 1985, with the approval of the Council of Imams (ministers), Wallace Muhammad resigned his post as leader of the American Muslim Mission and disbanded the movement's national structure.

BASIC BELIEFS: Muslims are taught to hold fast to the creed of Islam, which encourages the fervent belief in Allah as the One true and Supreme God, and belief in Muhammad as his Holy Prophet and Servant. The movement teaches complete obedience and submission to Allah, and respect for His divine Prophet, Muhammad. It also teaches that all the prophets Moses, Abraham, Jesus, Buddha, Muhammad, etc. were sent from God. The basic duties of worship should be observed; namely, to perform the five daily prayers, to fast during the month of Ramadan, pay or give alms to the poor, and make a pilgrimage to Mecca. It also stresses the brotherhood of all men as part of its basic teachings.

The religion of the Muslim Mission is based on the Holy Koran (Qur'an), the Sacred Book of Islam.

PRACTICES AND BEHAVIORAL STANDARDS: The American Muslim Mission emphasizes proper ethical practices such as cleanliness, good conduct, chastity, charity, honesty, courtesy, proper appearance,

etc. It also stresses brotherhood, equality, justice, and love.

ORGANIZATIONAL STRUCTURE: The disbanding of the national organizational structure in 1985 represented the establishment of a fully congregational polity (a polity more in line with mainstream Islam) by the Muslims whose local centers are now under the guidance of the Imams rather than the control of the Chicago headquarters. News of the centers is carried in the Muslim Journal, the newspaper formerly known as Muhammad Speaks in the 1970s.

ROLE OF MINISTERS: There is no "priesthood" or "ordination." Muslim ministers are teachers who exemplify the greatest degree of knowledge, assume religious responsibilities, deliver messages from the Holy Koran, lead in prayers, render counsel, officiate at conversions and marriages, and are chosen and approved by the great body of the movement. Any Muslim may conduct worship services, however services are usually conducted by ministers of the various Temples or Mosques.

WORSHIP: Group worship is required for noon prayers on Fridays. Group worship is highly recommended for each of the five daily prayers. Members are also encouraged to attend and support Sunday services.

Before worship, the body must be cleaned (face, mouth, nostrils, arms, etc.), and so must the member's clothing and the place of worship (Temple or Mosque). Each member must have a prayer mat or rug for prayer on Fridays and Sundays. A podium or platform is also desirable for the prayer leader and the minister who gives the message.

DIETARY LAWS OR RESTRICTIONS: Pork and its derivatives are prohibited. Alcoholic beverages and drug abuse are forbidden.

FUNERAL AND BURIAL REQUIREMENTS: At the time of death, members pray for the soul of the deceased. The body is washed, two pieces of cotton placed in the mouth, one in each ear, and one in the anus. The eyes and sexual organs are covered. The body is then wrapped in a cotton sheet and a simple prayer is said for the soul of the deceased member.

While a minister is not required to be present at the time of death, the presence of another Muslim is desired. Autopsy is allowed if necessary and/or required by law. Cremation is not allowed; the body should return to the earth in natural form.

MEDICAL TREATMENT: No restrictions.

OTHER: Members of the American Muslim Mission will go to war to defend the Muslim people, or the country in which Muslim people reside.

Because all religions and prophets are respected, tolerance of other religions is encouraged.

GENERAL SOURCE BOOKS:

Muhammad, Warith D. As a Light Shined from the East. Chicago: WDM Publishing Co., 1980.

_____, Lectures on Elam Muhammad. Chicago: Zakat Propagation Fund Publications, 1978.

_____, Prayer and AI Islam. Chicago: Muhammad Islamic Foundation, 1982. 297pp,

_____, Religion on the Line. Chicago: W. D. Muhammad Publications. 1983.

FOR MORE INFORMATION, CONTACT:

Muslim Journal
7801 Cottage Grove
Chicago, IL 60619
(312) 6517600

or

Washington Masjid
1519 Fourth Street, N.W.
Washington, DC 20001

ALHANAFI MADHHAB CENTER
ISLAM FAITH

ADDRESS: AlHanif MadhHab Center
Islam Faith United States of America
American Mussulmans
770.0 16th St., N.W.
Washington, DC 20012

OTHER NAMES BY WHICH KNOWN: AlHanif Muslim

LEADERSHIP: The leader of the Hanafi Madhhab in America and Worldwide is Khalifa Hamaas Abdul Khaalis, i.e. "The leader of the Community. "

MEMBERSHIP: All Mussulmans who follow by way of the Prophet's Side of Islam are Hanafi. Exact number unknown

HISTORICAL ORIGIN: Allah is the author of Islam and all Hanafi Mussulmans submit to Allah and bear witness that Our Beloved Holy Prophet Muhammad (S.A.S.) is and was the Seal of all Prophets and Prophecy. All Mussulmans bear witness and believe in the basic principles of Islam. Hanafi Mussulman is not a sect. The first Adam and all the 124,000 Prophets, major and minor were AlHanif. (Sura BaqaraHoly Qur'an Ayat, 135 and throughout the Holy Qur'an AlBurhan.)

In 1950, Khalifa Hamaas Abdul Khaalis and his teacher Dr. Tasibur Uddein Rahman, began teaching publicly the Prophet's side of Islam in New York City. The U.S. Headquarters moved to Washington, D.C. in 1969.

BASIC BELIEFS: The Shahadah is obligatory for all Mussulmans. The reciting and believing in all of the Kalimas is obligatory for all Mussulmans. Islam is the absolute submission to Allah and obedience to the Guiding Standards in Islam; the Holy Qur'an AlBurhan and the Hadiths. The Mussulman observes the basic duties of worship in accordance with Islam Law. These include: Shahadah (the confession of Faith), Salat (prayer five times daily), Zakat (poor rate) Sadaqat also included in this category, i.e. giving alms to the poor, Fasting (during the Holy month of Ramadan), and Hajj (pilgrimage to the Holy City of Makkah at least once in a lifetime). The moral and legal codes of Faith are obeyed at all times. All Mussulmans are to know their Kalimas and Fundamental principles of Islam, which are:

- 1) Belief in Allah.
- 2) Belief in Angels.
- 3) Belief in the Revealed Holy Books.
- 4) Belief in all of the 124,000 Prophets, major and minor, and in Our Holy Prophet Muhammad (S.A.S.), as the Seal of all Prophets.
- 5) Belief in the First and the Last, from Creation to Destruction (Judgment Day).
- 6) Belief in the predestination of Good and Evil

7) Belief in Life after Death.

PRACTICES AND BEHAVIORAL STANDARDS: Hanafi Mussulmans practice and encourage good conduct, chastity, and honest dealing. Islam stresses obedience to the law and equality and justice for all. Islam forbids the eating of pig and other forbidden foods, usury, sodomy, lesbianism, gambling, deviate acts, adultery, and any intoxicating drinks or liquids that takes one out of moral character.

All able bodied Mussulmans are required to fast during the holy Month of Ramadan. The Period of fasting begins twenty minutes before the Azan (call to prayer) is called for Fajr Prayer. Fasting demands abstention from eating, drinking and sexual intercourse. Nothing is to enter the body, stomach or bladder, including enemas. Anything taken inward, including food, medicine, vitamins or any type of injection, breaks the fast. Fasting ends after the Azan is called for Maghrib prayer. It is obligatory for all Mussulmans to observe in practice all Mussulmans Holidays and Festivals.

Hanafi Mussulman women cover themselves from head to toe. Their arms are to be covered to the wrist. Garments are to be clean and loose fitting for both the men and women. Hanafi Mussulman men and women are required to have their heads covered when making prayer, when eating, and at all times except when retiring to bed.

The Beard is a required order of Allah and the Holy Prophet Muhammad (S.A.S.), for all Mussulman men. This obligatory upon all Mussulman men as stated in the Holy Qur'an AlBurhan; Sura Hashr (The Gathering or Banishment), Sura Nisaa (The Women), and the Hadiths of Bukhari and Muslim.

ORGANIZATIONAL STRUCTURE: Khalifa Hamaas Abdul Khaalis and all Mussulmans are guided by Standards of Islam: The Holy Qur'an Al-Burhan and the Hadiths.

ROLE OF MINISTERS: Imams are the chief religious scholars in the Muslim faith. They assume leadership responsibility for all religious activities, deliver sermons, lead in prayers, render counsel, officiate at conversions and marriages, and direct mosque activities. Imams lead the prayers and are guiding examples for the believers in Islam.

WORSHIP: The most qualified in Character and Worship requirements, and Knowledge of the Faith Islam may conduct worship services. Group worship is required. All Friday Jumah prayers and prayer on Mussulman Holidays are to be made in congregation. (It is also preferable that other daily prayers be made in congregation.)

A sincere Believer in the Faith Islam obeys the Standards to the Letter. He or She must follow the Holy Qur'an AlBurhan and the Hadiths.

The Mussulman must always have access to the Holy Qur'an AlBurhan and the Hadiths. Each Believer is to have prayer robe, prayer beads, and prayer rug. Each man is to have enough cloth to make into a turban to cover his head during prayer. Each woman is to have a scarf large enough to cover her head. Under no circumstances may the head of the Believer, man or woman, be bare when making prayer.

There is to be a clean place to pray with plenty of clean running water available. This will serve as a Masjid (Mosque). No mirrors, crosses, Menorahs, idols, or pictures of animate objects are allowed on the walls of the Masjid, or anywhere in the area. The Masjid and the entire vicinity are to be clean at all times.

The special Mussulman Holidays and Festivals are New Year's Day (1 Muharram); Ashura (10 Muharram); Maulid anNabi (Birthday of the Prophet (S.A.S.), 12 Rabbi 1); Isra and Miraj (Anniversary of the Night Journey of the Prophet (S.A.S.) and his Ascension to the Heavens, 27 Rajab); Nisfu Shaban (Middle of Shaban); Beginning of the Month of Fasting (30 Ramadan); Idul-Fitr (Feast marking the end of

fasting, 1 Shawwal); Wafatu Arafat (Pilgrims assemble on Arafat, Mecca, 9 Zul-Hijjah); and Idul-Adha (Feast of Sacrifice, 10 Zul-Hijjah).

Note: With regard to "Special Religious Holidays," the Muslim (Lunar) calendar is eleven days less than the Gregorian calendar every year. The Holidays listed in this section do not present permanent dates on the standard Western calendar.

DIETARY LAWS OR RESTRICTIONS: Pork and its derivatives, intoxicating beverages or liquors, and harmful drugs, (such as cocaine, heroin, marijuana, or any drug that is taken without a doctors specific orders for a specific illness) are absolutely forbidden in Islam.

FUNERAL AND BURIAL REQUIREMENTS: The body of the dead Mussulman is to be washed, wrapped and shrouded in white seamless sheets, or white cloth. Funeral services for a Mussulman accompany burial and must be in accordance with Islamic Law. The Imam, or a Believing, practicing Mussulman who knows the prayers, conducts the burial services.

Autopsy is not allowed in accordance with the Faith Islam.

The cremation of Mussulman is not allowed. The body of the Believer must be returned in its natural state to the earth.

MEDICAL TREATMENT: Generally no restrictions except that no intoxicants may be taken.

OTHER: Service in the Armed Forces for the purpose of his country's defense, is regarded as necessary by the Hanafi Mussulman. It is also the duty of the Believer to defend the lives, freedom, and personal property of Mussulmans. The essences of Islam Faith are Pristine Character and Respect. The duty of all military orders with character and respect in a military manner. It is incumbent upon all Mussulmans, serving in the military to perform their duties without question in a military manner. Mussulmans serving in the military cannot exempt themselves from their affirmed oath to carry out their military obligations. When the order is to fight the enemy of your country, there can be no question nor hesitation, you fight.

Mussulmans cannot attack Islam Holy Shrines, unless they are secured by the enemy. Mussulmans do not send non Mussulmans to take their Islam Holy Shrines, without a fight to recapture them. This is a principle all religions will fight to prevent. Mussulmans do not attack Holy Shrines of other religions, nor kill their religious leaders, women, children, old people, farmers, etc., that are noncombatants. If any of the above are active combatants and will not surrender, they are killed. It would be out of character for a sincere Mussulman to let others fight and die for their country and family. Mussulmans perform their duty in the Vanguard to defend country and family.

The Hanafi Mussulman is a patriot and is obedient to the laws and authority of his country. The Hanafi Mussulman follows the Prophets' Side of Islam, which states that one generation born in a country makes that your country. In the event of conflict, Mussulmans will fight to defend their Faith and their lives. Mussulmans believe strongly in their duty to defend their Faith and their country against enemies of their Practices, Basic Teachings, or Beliefs. Islam Law takes priority over anything that is contrary to the Faith of the Mussulman.

Islam recognizes the brotherhood of Mankind. All of us are children of Adam and Eve. Islam does not judge men by so called skin color; Any human being can reclaim the Faith Islam. The Hanafi Mussulman can coexist with all religions, as long as they do not try to enforce their religion upon the Hanafi Mussulman. Mussulmans in the Faith Islam await the return of Isa ibn Maryamm (Jesus) (P.H.), as zealously as our Christian brothers to destroy the Antichrist (Durjal).

Information and knowledge of the Faith Islam are passed on to those interested by word of mouth and the distribution of literature. There is no formal recruitment program. Mussulmans do not engage in active proselytizing.

GENERAL SOURCE BOOKS:

The Holy Qur'an AlBurhan and Hadiths.

FOR MORE INFORMATION, CONTACT:

Khalifa Hamaas Abdul Khaalis
AlHanif MadhHab Center.
Islam Faith United States of America.
American Mussulmans.
1700 16th Street, N.W.
Washington, D.C. 20012

Sunni Islam
THE ISLAMIC CENTER

ADDRESS: No central headquarters. The Islamic Center provides a national focus and point of contact between the Sunni Muslim community and American society:

2551 Massachusetts Avenue, N.W.
Washington, D.C. 20008 USA

OTHER NAMES BY WHICH KNOWN: Sunni Muslims

LEADERSHIP: The Rector of al-Azhar University, Cairo, Egypt, is regarded as the top authority on Islamic theology.

MEMBERSHIP: Not reported. [Editor's note: It is estimated that there are more than two million Sunni Muslims in the United States.]

HISTORICAL ORIGIN: Islam was transmitted through the Prophet Muhammad who was born in the Arabian town of Mecca in A. D. 570. He started to preach Islam in the same town in A. D. 610. In 622 he emigrated to Medina, 280 miles north of Mecca, where Islam flourished and continued to grow. By 632, when the Prophet died, Islam dominated all the Arabian peninsula. In a few more decades, it gained supremacy in the whole region of the Middle East.

Muslims began to emigrate to the U.S. in the beginning of the 20th century. Mostly they came from the Middle East, although some came as seamen from Asia, first settling in port cities. The number of emigrants progressively increased since the First World War, bringing in Russian and other Muslim nationalities, and soon Muslim groups and societies began to spring up. Since then Islam also began to win local converts through zealous Americans who came into contact with Islam during World War II.

The first mosque was opened in New York City in 1893. A few others appeared, primarily in the Midwest, through the first decades of the twentieth century. Since 1965, several hundred Islamic centers and mosques have been established. Mosques are autonomous centers tied together by their sharing a common faith and through the networks provided by such groups as the Islamic Society of North America, the Federation of Islamic Associations in the U.S.A. and Canada, and the Muslim World League (an international association with national chapters).

BASIC BELIEFS: Muslims attempt: (a) to hold fast to the creed of Islam (belief in God, in His Unity and other Divine Attributes; in the Angels, in all the Messengers of God including Adam, Noah, Abraham, Moses, Jesus and Muhammad; in the Sacred Books including the Torah, the Gospel of Jesus, the psalms and the Qur'an; and in the Day of Judgment); (b) to respect the moral and legal codes of Islam which permeates all areas of human life; (c) to observe the basic duties of worship, namely:

- (i) to proclaim the shahadah confession of the faith;
- (ii) to perform the mandatory five daily prayers on time;
- (iii) to fast the month of Ramadan, the 9th in the lunar calendar, from dawn to sunset;
- (iv) to pay (to the poor) Zakat (taxes or religious tithes on certain properties), including the zakat due at the end of Ramadan;

(v) to perform pilgrimage in Mecca, at least once in lifetime.

The religion of Islam is based on the Glorious Qur'an, the Sacred Book of Islam. In addition, Hadith i.e., the words and practices of the Prophet Muhammad, serve as a second source which unfolds and interprets the Qur'anic text.

PRACTICES AND BEHAVIORAL STANDARDS: Islam emphasizes good conduct, chastity, charity and honest dealing. It also stresses equality and justice to all. A Muslim is to strive to always do what is good and avoid what is evil.

The weekly holiday is celebrated on Friday, annually the following holiday and festivals are celebrated. (Since the Muslim (Lunar) calendar is eleven days less than the Gregorian calendar every year, these holidays do not present permanent dates on the regular calendar.

The New Year's Day

Ashura

Maulid-An Nabi (The birthday of the Prophet)

Isra' and Mi'raj (Anniversary of the Night Journey of the Prophet and his Ascension to Heavens)

Nisfu Sha'Ban (Middle of Sha'ban)

Beginning of the month of fasting (1 Ramadan)

Lailatul-Qadr (Eve of 27 Ramadan)

Idul-Fitr (The Feast marking the end of Fasting)

Waqfatu "Arafat (Pilgrims assemble on 'Arafat)

Idul-Adha (The Feast of Sacrifice)

During the month of fasting the meal schedule has to be adjusted, providing a predawn light meal and a post sunset breakfast meal. Muslim prefer to begin this breakfast meal with dates. At the end of the month a small charity must be given away to the poor (as alms) on behalf of each Muslim soul. (In addition, an adult Muslim needs the means to pay a pilgrimage to Mecca at least once in his life.)

ORGANIZATIONAL STRUCTURE: There are no centralized authorities and no class of clergymen. The individual's bond with God is direct, with no intermediary. There are "religious" scholars who, in view of their academic attainment, can answer inquiries and are regarded as authorities on theological questions. Besides, there are also Islamic organizations in America of which the Council of Imams may be regarded as the highest body on Islamic theology and canon law.

ROLE OF MINISTERS: There is no priesthood, no ordination. Yet "religion" scholars, known as Imanis in America, assume religious responsibilities, deliver sermons, lead in prayers, render counsel, officiate at conversion and marriages, and take charge of an Islamic Center.

WORSHIP: Any Muslim can conduct the service; the deeper his knowledge the more entitled to do so. Group worship is recommended for each of the five daily prayers, but is obligatory in the case of the noon

prayer on Fridays.

Minimum "equipment" for worship includes a pre-prayer ablution with pure water and cleanliness of the body, clothes and place of prayers. A prayer mat or rug is desirable for prayers. During the Friday congregation at noon a platform from which a sermon is to be delivered may be needed. Friday noon prayers should be held and attended in a mosque or a suitable building. All other prayers can be carried out in any other clean facility or place as long as the worshiper is facing the east while praying.

DIETARY LAWS OR RESTRICTIONS: Only pork and its derivatives, as well as intoxicating liquors and harmful drugs, are forbidden.

FUNERAL AND BURIAL REQUIREMENTS: The presence of any Muslim or Muslims at the Moment of death is desirable. Burial requirements include full washing of the body, shrouding, funeral prayer service and burial. Autopsy is not allowed unless required by law. Cremation is not allowed.

MEDICAL TREATMENT: No restrictions, except when it entails consumption of intoxicants.

OTHER: The Muslim position on service in the armed forces is that it is a duty for the purpose of defense. There are no practices or teachings which would conflict with military directives, unless a Muslim is compelled to eat during the daytime of Ramadan or is denied the chance to observe his prayer duty, and provided that no killing of innocent people or women or children occurs.

Islam's relationship to other religions is cordial. Islam acknowledges past religions, teaches tolerance and respect of the adherents of other religions, guarantees safety of their blood, properties and churches, and forbids proselytizing by compulsion.

No active effort is made for recruitment. Members of the faith in a locality aggregate and form societies and establish their centers. Conversion to Islam in America has been going on voluntarily as the result of the awareness by people of the merits of Islam through chance contacts or reading.

GENERAL SOURCE BOOKS:

Abd al-Ati, Hammudah. Islam in Focus. Edmonton, Alberta: The Canadian Islamic Centre, n.d. 127pp. (reprinted in several editions)

Hamid, Abdul Walid. Islam the Natural Way. London: Muslim Education & Literary Services for Muslim World League, 1989. 195pp.

Maudoodi, Sayyed Abul A'la. Towards Understanding Islam. Lahore, Pakistan: Islamic Publications, 1963. 191pp.

FOR MORE INFORMATION, CONTACT:

Council of Imams in North America
1214 Cambridge Crescent
Sarnia, ON
N7S 3W4 Canada
or

Islamic Society of North America
P. O. Box 38
Plainfield, IN 46168

(317) 8398157
Fax: (317) 8391840
or

Institute of Islamic Information and Education
P. O. Box 41129
Chicago, IL 60614
(312) 777-7443

SHI'A ISLAM

ADDRESS: No central headquarters. For information:

Islamic Center of Detroit
15571 Joy Rd.
Detroit, MI 48228

MEMBERSHIP: Not reported. [Editor's note: The number of Shi'a Muslims, estimated from immigration figures from predominantly Shi'a Muslim nations, is in the hundreds of thousands.]

HISTORICAL ORIGIN: Islam was transmitted through the Prophet Muhammad who was born in the Arabian town of Mecca in A. D. 570. He started to preach Islam in the same town in A. D. 610. In 622 he emigrated to Medina, 280 miles north of Mecca, where Islam flourished and continued to grow. By 632, when the Prophet died, Islam dominated all the Arabian peninsula. The principal point on which Shi'a Islam differs from Sunni Islam (the majority of Muslims are Sunni) is by its tracing a line of religious authority from the Prophet through the descendants of His son in law, Ali.

Muslims began to emigrate to the U.S. in the beginning of the 20th century. Mostly they came from the Middle East, although some came as seamen from Asia, first settling in port cities. The number of emigrants progressively increased since the First World War, bringing in Russian and other Muslim nationalities, and soon Muslim groups and societies began to spring up. Since then Islam also began to win local converts through zealous Americans who came into contact with Islam during the war. Islamic centers and mosques started to be established in the early 1950s.

BASIC BELIEFS: a Û To hold fast to the creed of Islam (belief in God, in His Unity and other Divine Attributes; in the Angels, in all the Messengers of God including Adam, Noah, Abraham, Moses, Jesus and Muhammad; in the Sacred Books including the Torah, the Gospel of Jesus, the psalms and the Qur'an; and in the Day of Judgment). b Û To respect the moral and legal codes of Islam which permeates all areas of human life. c Û To observe the basic duties of worship, namely:

- i. To proclaim the shahadah (confession of the faith).
- ii. To perform the mandatory five daily prayers on time.
- iii. To fast the month of Ramadan, the 9th in the lunar calendar, from dawn to sunset.
- iv. To pay (to the poor) Zakat (taxes or religious tithes on certain properties), including the zakat due at the end of Ramadan.
- v. To perform pilgrimage in Mecca, at least once in lifetime.

The religion of Islam is based on the Glorious Qur'an, the Sacred Book of Islam. In addition, Hadith, i.e., the words and practices of the Prophet Muhammad, serve as a second source which unfolds and interprets the Qur'anic text.

PRACTICES AND BEHAVIORAL STANDARDS: Islam emphasizes good conduct, chastity, charity and honest dealing. It also stresses equality and justice to all. A Muslim is to strive to always do what is good and avoid what is evil.

The weekly holiday is celebrated on Friday, annually the following holiday and festivals are celebrated. (Since the Muslim (Lunar) calendar is eleven days less than the Gregorian calendar every year, these holidays do not present permanent dates on the regular calendar.

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Maulid-An Nabi (The birthday of the Prophet)

Isra' and Mi'Raj (Anniversary of the Night Journey of the Prophet and his Ascension to Heavens)

Nisfu Sha'Ban (Middle of Sha'ban)

Beginning of the month of fasting (1 Ramadan)

Lailatul-Qadr (Eve of 27 Ramadan)

Idul-Fitr (The Feast marking the end of Fasting)

Waqfatu "Arafat (Pilgrims assemble on 'Arafat)

Idul-Adha (The Feast of Sacrifice)

During the month of fasting the meal schedule has to be adjusted, providing a predawn light meal and a post sunset breakfast meal. Muslim prefer to begin this breakfast meal with dates. At the end of the month a small charity must be given away to the poor (as alms) on behalf of each Muslim soul. (In addition, an adult Muslim needs the means to pay a pilgrimage to Mecca at least once in his life.)

ORGANIZATIONAL STRUCTURE: There are "religious" scholars who, in view of their academic attainment, can answer inquiries and are regarded as authorities on theological questions.

ROLE OF MINISTERS: "Religion" scholars, know as Imams in America, assume religious responsibilities, deliver sermons, lead in prayers, render counsel, and officiate at conversion and marriages.

WORSHIP: Any Muslim can conduct the service; the deeper his knowledge the more entitled to do so. Group worship is recommended for each of the five daily prayers, but is obligatory in the case of the noon prayer on Fridays.

Minimum "equipment" for worship includes a pre-prayer ablution with pure water and cleanliness of the body, clothes and place of prayers. A prayer mat or rug is desirable for prayers. During the Friday congregation at noon a platform from which a sermon is to be delivered may be needed. Friday noon prayers should be held and attended in a mosque or a suitable building. All other prayers can be carried out in any other clean facility or place as long as the worshipper is facing the east while praying.

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FUNERAL AND BURIAL REQUIREMENTS: The presence of any Muslim or Muslims at the Moment of death is desirable. Burial requirements include full washing of the body, shrouding, funeral prayer service and burial. Autopsy is not allowed unless required by law. Cremation is not allowed.

MEDICAL TREATMENT: No restrictions, except when it entails consumption of intoxicants.

OTHER: The Muslim position on service in the armed forces is that it is a duty for the purpose of defense. There are no practices or teachings which would conflict with military directives, unless a Muslim is compelled to eat during the daytime of Ramadan or is denied the chance to observe his prayer duty, and

provided that no killing of innocent people or women or children occurs.

Islam's relationship to other religions is cordial. Islam acknowledges past religions, teaches tolerance and respect of the adherents of other religions, guarantees safety of their blood, properties and churches, and forbids proselytizing by compulsion.

No active effort is made for recruitment. Members of the faith in a locality aggregate and form societies and establish their centers. Conversion to Islam in America has been going on voluntarily as the result of the awareness by people of the merits of Islam through chance contacts or reading.

GENERAL SOURCE BOOKS:

Chirri, Iman Mohamad Jaw, ed. Inquiries About Islam. Detroit: Islamic Center of Detroit, 1980. 197pp.

Lalljee, Yousef N. Know Your Islam. Elm Hurst, NY: Tahrike Tarsile Qur'an, Inc., 1986. 255pp.

FOR MORE INFORMATION, CONTACT:

Shi'a Association in America
108 5363 62nd Dr.
Forest Hills. NY 11375

THE SUFI ORDER

ADDRESS: Box 574
Lebanon Springs, NY 12114

OTHER NAMES BY WHICH KNOWN: The Sufi Order in the West.

LEADERSHIP: Present head of the Sufi Order is Pir Vilayat Khan, son of the founder of the Order, Hazrat Inayat Khan.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The Sufi Order is an esoteric school which has grown through the centuries out of a meeting and blending of several religious traditions. Sufism can be traced to mystical tendencies within the first generation of Islam (the religious heritage in which it has grown), but can also be traced to the teachings of the Zoroastrian Magi communicated to the early esotericists of Islam and to the great Mystic Suhrawardi and his philosophy of illumination.

Sufism developed mainly in Persia and Arabia where it found an alliance with the Hellenic philosophy of Avicenna. The contact with the Syrian monks (Christians) accounts for the origin of the term Sufi from "suf" (wool), the dress of the hermits. Through the years, various mystic traditions Buddhism, Vedanta, and Spanish mysticism added their richness to Sufism. In India, Vedanta and Sufism came together in the work of Khwaja Muinuddin Chishti, founder of the Order that bears his name. The Chishti Order has since the thirteenth century seen Sufism's mission to cohere religions finally into unity.

The Sufi Order represents a transplanting of the Chishti Order to the West. The founder of the Sufi Order of the West was Hazrat Pir-O-Murshid Inayat Khan (1882-1927), a musician known for his accomplishments in classical Indian music, and a mystic. He was nominated by Hazrat Abu Hashim Madani, successor in line to Khwaja Muinuddin Chishti, as his successor and was assigned the task of bringing Sufism to the West. He first traveled to the United States and to Europe in 1910, gathering disciples and forming centers. He resided near Paris and continued to teach and lead the order until his death. His son succeeded him and continues to guide the work.

BASIC BELIEFS: The object of the Sufi Order is:

- (1) To realize the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love, and all hatred caused by distinctions and differences may be rooted out.
- (2) To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
- (3) To help bring the world's two opposite poles, East and West, closer together by the interchange of thought and ideals, that Universal Brotherhood may form of itself, and man may see with man beyond narrow national and racial boundaries.

To that end, the Sufi Order teaches:

- (1) There is One god, the Eternal, the Only Being; none else exists save God.

- (2) There is one Guiding Spirit of all Souls, who constantly leads seekers toward the light.
- (3) There is one Holy Book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
- (4) There is one Religion, the unswerving progress in the right direction toward the ideal, which fulfills the life's purpose of every soul.
- (5) There is one Law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
- (6) There is one human family which unites the children of earth indiscriminately in the Parenthood of god.
- (7) There is one Moral Principle, the love which springs forth from self denial, and blooms in deeds of beneficence.
- (8) There is one Object of Praise, the beauty which uplifts the heart of its worshiper through all aspects from the seen to the unseen.
- (9) There is one Truth, the true knowledge of our being within and without, which is the essence of all wisdom.
- (10) There is one Path, the annihilation of the false ego in the real, which raises the mortal to immortality and in which resides all perfection.

The Sufi Order does not have a Bible as such, but uses the inspiration that shines through all sacred writings. The teachings of the founder are found in his multi-volume collected works, the Sufi Message.

PRACTICES AND BEHAVIORAL STANDARDS: (See "Basic Beliefs," especially numbers 5 to 7 of what "the Sufi Order teaches.")

ORGANIZATIONAL STRUCTURE: The Sufi Order is built around a number of local centers, each headed by a leader appointed by Pir Vilayat Khan, the head of the Order. The center at New Lebanon also functions as the headquarters in the United States.

ROLE OF MINISTERS: Local leaders coordinate the activities of the local center, holding meetings to train initiates and conducting universal worship services. Most leaders are cherags, or ministers, but not all cherags are local leaders.

WORSHIP: There is no mandated worship requirement, though most Sufis meditate regularly. Each center offers a weekly Universal Worship Service as well as regular classes in meditation, spiritual dance, and Sufism. Spiritual dance, popularly known as "Sufi" dancing, is the earmark of Sufism. Candles constitute the minimum equipment for worship.

Members also meet regularly with a local leader or initiator. Because of the universal nature of the Sufi perspective, all holidays of all major faiths tend to be celebrated, but, within the Order, the anniversary of the death of the founder, February 5, is especially noted.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: None.

MEDICAL TREATMENT: No restrictions.

OTHER: The Order takes no position on service in the Armed Forces.

GENERAL SOURCE BOOKS:

Kahn, Hazrat Inayat. The Sufi Message and the Sufi Movement. London: Barrie & Rockliff, 1964. 47pp.

Khan, Vilayat Inayat. The Message in Our Time. New York: Harper & Row, 1978. 442pp.

_____, ed. The Sufi Message of Hazrat Inayat Khan. 12 vols. London:
Barrie & Jenkins, 196-69.

FOR MORE INFORMATION, CONTACT:

Sufi Order in the West
Box 574
Lebanon Springs, NY 12114

INTRODUCTION: JAPANESE HERITAGE GROUPS

Although members of "Japanese Heritage" groups are by no means limited to persons of Japanese descent, the origins of these religions in the United States can generally be traced to the arrival of the first Japanese emigrants. In general, this immigration began in 1868, when 148 contract laborers arrived in Hawaii, the first of thousands of Japanese who were to work on the Hawaiian plantations. Within a few years, Japanese immigrants began to arrive on the West Coast, particularly in California. Japanese Americans now number more than 500,000, 85 percent of whom still reside in Hawaii and on the West Coast.

The immigrants brought their religions----Shinto and Buddhism with them. In 1889 Sawer Kagahi of the Honpa Hongwanji, the largest of the Buddhist groups, arrived in Honolulu and began work among the plantation workers. In April of that year a temple was constructed in Hilo. In the remaining years of the century, priests of other groups began their efforts.

Buddhism entered Japan in the sixth century A. D. from Korea. in 710, at the time of the building of the new capitol at Nara, the emperor became Buddhist and made Buddhism the state religion. Several varieties of Buddhism were introduced, but the next centuries saw the emergence of the more popular forms. The popularity of Buddhism in the country depended directly upon the favor of the various emperors.

The twelfth century saw the arrival of Honen and Shinran from China. They introduced what became the most popular form of Buddhism, the Pure Land. Pure Land Buddhism teaches devotion to Amida Buddha. Sincere invocation of this bodhisattva (saint) gives entrance into the Pure Land (heaven).

The following century saw the appearance of Nichiren, a Buddhist reformer whose efforts led to the founding of the Nichiren-shu. Nichiren was attached to the Lotus Sutra, a collection of Buddha's teaching, which he believed contained the primitive true Buddhism that could unite the various groups.

The last major Buddhist group to enter Japan was the Zen school which came from China. Combining the strong meditative practices of Chinese Taoism with Buddhist tradition, Tao-sheng (360-434) the founder, added an emphasis on the possibility of instantaneous enlightenment.

The modern history of Japanese religion began with the revival of "pure" Shinto whose exponents wished to stop the assimilation of Shinto into Buddhism. Their efforts led to the establishment of the National Learning School to spread the nationalist-oriented traditions. A major outcome of the revived Shinto was the restoration of Imperial authority under Emperor Meiji. Shinto grew in power steadily until World War II.

The nineteenth and twentieth centuries saw the greatest divergence develop in Japanese religion. Christianity entered and established a strong mission. The older forms of Buddhism and Shinto became divided. New religions drawing on a variety of sources, including private revelations, were begun. Collectively, these new indigenous groups have been termed the "New Religions." Many of these groups were suppressed during the Shinto revival.

The declaration of religious freedom under the Allied occupation of Japan after World War II freed the "New Religions" to expand. Some such as Rissho Kosei Kai, Tenrikyo, and Konko Kyo--have become international faiths, with strong followings in the United States.

There are no less than fifty groups of Japanese origin functioning in the United States. Most are Buddhist, but Shinto and the New Religions are well represented. The Buddhist groups share allegiance to Siddhartha Guatama, the Buddha, the Enlightened One. In 529 B.C., he abandoned his princely life and family to wander in search of the meaning of life. His search ended in 523 B.C.; while in meditation and

contemplation, he found enlightenment. At that point, he became the Buddha.

Buddhist teachings were collected into the Tripitaka, the Three Baskets, which includes the Vinaya, the Sutras, and the Abhidharma. The Vinaya contains the story of Buddha's life and the rules for the monks. The Sutras contain Buddha's teachings along with those of his close disciples. The Abhidharma contains Buddha's discourses. As the Buddhist community spread internationally, the number of Buddhist sutras, holy books, also grew. The different segment of Buddhism emphasize and use different sutras.

The Buddhist Churches of America, the largest Buddhist group in America, is the American form of the Honpa Hongwanji Pure Land Buddhism. Other Pure Land groups in the United States are the Higashi Hongwanji Buddhist Church and the Jodo Mission.

The Nichiren Shoshu or Soka Gakkai is the largest of several Nichiren groups in America. Other bodies include the older Nichiren Mission and the Rissho Kosei Kai.

The Church of Perfect Liberty is one of the largest of the New Religions and shows some of their diverse and eclectic nature.

It should be noted that Buddhism has experienced a rapid expansion in the United States through immigration from Korea, Taiwan, and Southeast Asia, and to a lesser extent from Tibet and Hong Kong. The number of Cambodians, Thais, Vietnamese, and Laotians now number in the hundreds of thousands. Given the present trends in immigration, it is likely that these newer rapidly growing segments of the community will come to dominate it.

BUDDHIST CHURCHES OF AMERICA

ADDRESS: 1710 Octavia Street
San Francisco, California 94109

OTHER NAMES BY WHICH KNOWN: BCA; Shin Buddhism, Jodo Shinshu Denomination.

LEADERSHIP: Koshin Otani ("Patriarch"), Twenty-fourth Descendant of Shinran Shonin, in Japan.

NATIONAL LEADER: Rev. Seigen H. Yarnaoka, Presiding Bishop

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The founder of Buddhism was Gautama, the Buddha, born in 566 B.C.E., son of a king in Kapilavastu, which is present day Nepal. The Shin sect of Buddhism gradually grew from the teachings of Shinran Shonin (1173-1262 C.E.) who had left the monastery, married, and preached Buddhism according to his own Buddhist experience.

The origins of BCA can be traced to the arrival on July 6, 1898 of Rev. Eryu Honda and Rev. Ejun Miyamoto in the United States on a goodwill visit. They came to view the living condition of Japanese immigrants and to explore the possibility of extending the teachings in the U.S. As a result of this visit, Rev. S. Sonoda and Rev. Kakuryo Nishijima were sent to the U.S. as the first official missionaries, arriving in San Francisco on September 1, 1899. Temples were erected wherever Japanese immigrants had settled, to meet the needs of the Japanese population. Currently there are 60 independent temples and 40 branches in the Mainland U.S., and an independent sister organization, the Hongwanji Mission of Hawaii, organized in the Hawaiian Islands.

BASIC BELIEFS: Amida Buddha is the symbolic Buddha of infinite Light (Wisdom) and Life (Compassion). Buddhism is the way of developing the fullest potential in all human beings.

Some forms of Buddhism are not based on the spirit of Wisdom and Compassion and their emphasis is on the historical Buddha. However, Jodo Shinshu presumes these other forms of Buddhism to be valid. The power of sacred universal salvation consummated by Amida is embodied in the sacred Name, Namo Amida Butsu, which is easy to remember and recite. Amida Buddha communicates with us through his Name, which has three aspects. Its substance is the absolute power to save all sentient (aware) beings. Its form is two-fold: it is Amida Buddha's voice calling to us and our vocal response to his call. Its meaning is the actualization of salvation and complete assurance of our Enlightenment. Wherever there is "Namo Amida Butsu" there is Amida Buddha, and wherever there is Amida Buddha there is "Namo Amida Butsu."

From the voluminous Buddhist Tripitaka, Shinran Shonin selected three sutras that bring one directly to the heart of Amida Buddha. They are (1) The Large Sutra on the Eternal Life, in which Sakyamuni tells the Sangha about Amida Buddha; (2) the Meditation Sutra on the Eternal Buddha, showing the actual case of a woman who finds salvation through Amida Buddha; and (3) The Smaller Sutra on Amida Buddha, describing the beauty of the Pure Land and extolling the virtues of Amida Buddha.

PRACTICES AND BEHAVIORAL STANDARDS: No specific set of ethical practices are set forth in Jodo Shinshu except for members to live a life of gratitude; gratitude is the way faith is expressed. Our life gives this faith the opportunity of expression.

ORGANIZATIONAL STRUCTURE: At the national headquarters, administrative duties are conducted by the Office of the Bishop, the Executive Secretary and Secretarial Staff. Churches and branches are divided

geographically into eight districts--Southern: essentially Arizona and Southern California; Central: essentially Central California (Fresno, Bakersfield); Coast: California coast, Mountain View/San Jose to Monterey; Bay: San Francisco Area (Palo Alto to Sebastopol); Northern California (Sacramento to Marysville); Northwest: Washington, Oregon, and Idaho; Mountain: the Rocky Mountain Area (Utah, Colorado, etc.); Eastern: from the Twin Cities (Minnesota) to New York. Each district is represented by a Minister-Director selected by ministers of the respective districts, and by three district-representatives selected by the District Council.

Affiliated organizations are maintained by each temple/church to meet spiritual, social and educational needs of all age group members. Principal organizations: The Buddhist Women's Association, Adult Buddhist Association, Young Buddhist Association and Dharma School Teachers' Association, all organized into large leagues and federations. One representative from each league or federation represents each at the BCA Board of Director's meetings.

The main educational center in the U.S. is the Institute of Buddhist Studies, 1900 Addison, Berkeley, CA 94704. Phone: (415) 849-2383. Lectures, pre-ministerial training, in-service ministerial seminars, lay leader training and other educational programs are conducted by the Institute.

WORSHIP: There are no specific worship requirements. Devout members recite the name, Namo Amida Butsu, literally meaning "I place my faith in Amida Buddha" (see also "Basic Beliefs"). During worship it is desirable, but not absolutely necessary, to have a statue or scroll of Amida Buddha or Scroll of the Sacred Name, Namo Amida Butsu. It is also desirable to have a table for a scroll or statue, incense and incense burner, flower and flower vase, and candle and single candle stand.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: Individual or family preferences honored. A minister is not necessary, but, if available, will usually conduct a bedside service at death.

MEDICAL TREATMENT: Individual or family preferences honored.

OTHER: BCA essentially supports the Buddhistic non-violent position, but individual preference is honored. With respect to recruiting new members, the BCA practices a policy that invites prospective adherents to investigate and decide for themselves. The Buddha had taught that we should respect all spiritual paths and that there exists a path of enlightenment for each being, including non-Buddhist paths.

GENERAL SOURCE BOOKS:

The Teaching of Buddha Tokyo: Bukkyo Dendo Kyokai, 1985. 343pp.

Ueda, Yoshifumi, and Dennis H. Roth. Shin ran, an Introduction to His Thought. Kyoto: Hongwanji International Center, 1989.

Unno, Taitetsu, trans. Tannisho, A Shin Buddhist Classic, Honolulu, HI: Buddhist Study Center Press, 1984. 73pp.

Books are available for mail-order purchase through the BCA Buddhist Bookstore, 1710 Octavia Street, San Francisco, CA 94109. Phone: (415) 776-7877.

FOR MORE INFORMATION, CONTACT:

Department of Buddhist Education

1710 Octavia Street
San Francisco, CA 94109
(415) 776-5600

NICHIREN SHOSHU OF AMERICA

ADDRESS: 7576 Etiwanda Ave.
Etiwanda, CA 91739

OTHER NAMES BY WHICH KNOWN: Nichiren Shoshu Temple; Nichiren Shoshu Academy; NSA; Soka Gakkai.

LEADERSHIP: Daisaku Ikeda, President, Soka Gakkai International.

NATIONAL LEADER: George M. Williams, General Director.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: Nichiren Shoshu is a school of Buddhism which traces its lineage to Nichiren Daishonin (1222-1282 C.E.) in Japan and to Gautama Buddha (1029-949B.C.E.). Nichiren's enlightenment is based on the Lotus Sutra of Gautama Buddha. NSA, which is a member organization of Soka Gakkai International, follows the doctrines of the Nichiren Shoshu Head Temple in Japan and the Soka Gakkai. The Soka Gakkai International has a worldwide membership of nearly 20 million in over 90 different nations including the U.S.

George M. Williams, currently General Director of NSA, immigrated to the U.S. from Japan in 1957 and began contacting persons who had been members in Japan. Many non-orientals adopted the beliefs during a major growth period between 1965 and 1970.

BASIC BELIEFS: Nichiren Shoshu believes that each person can attain "enlightenment" or the universality of life within himself/herself. Happiness is a birthright and can be achieved by being in harmony with the universal law which is Nam-myoho-renge-kyo. The individual is viewed as an integral part of his/her environment, so that conditions in the world are mirror images of the human condition itself. Thus happiness and peace can be obtained by chanting Nam-myoho-renge-kyo and reciting the Lotus Sutra (Gongyo).

The philosophy stresses cause and effect, and chanting Nam-myoho-renge-kyo is considered the highest and most effective cause to change any condition. Karma, or destiny, is the result of the individual's own past actions and can only be changed by making the proper causes. The ultimate goal of the religion is both specific and universal. While attaining her/his own enlightenment or "human revolution," each member is achieving harmony with his/her surroundings and contributing to a better world.

Nichiren Shoshu considers as authoritative literature the Gosho, the collected writings of Nichiren Daishonin; the doctrines of the Nichiren Shoshu Head Temple; and expositions on the practical application of the philosophy authored by Daisaku Ikeda and other lay leaders, including NSA periodicals, the World Tribune newspaper, and the Seikyo Times magazine.

PRACTICES AND BEHAVIORAL STANDARDS: No specific set of ethical practices is prescribed for members other than common sense and the accepted standards of social conduct which are applicable to the land in which they live. However, Buddhism believes that the practice of Buddhism itself is of the highest ethic.

ORGANIZATIONAL STRUCTURE: A highly-developed series of communication links designed to provide guidance of President Ikeda together with the fundamentals of the religious practice and tradition to members and interested guests. Organizational direction provided by the General Director, and the NSA

Executive Planning board. Basic activities are discussion meetings held in private homes, consisting of 10-20 members who complete the evening worship together, share experiences with the practice and study the history and philosophy of the religion. In areas having major concentrations of members, community centers exist.

ROLE OF MINISTERS: The functions of maintaining the orthodoxy of the teachings and protecting its relics are the basic duties of the priesthood through the authority of the successive priests of Nichiren Shoshu. The primary duties of the priests are: to officiate at weddings, funerals, conversion ceremonies, memorial ceremonies for the deceased and traditional ceremonies. The priests also give sermons and lectures in the traditions of the faith. In special circumstances when priests cannot officiate because of geographical or scheduling reasons, lay-persons may be authorized to officiate on their behalf.

The Gohonzon, the object of worship which is accorded the respect due the enlightened life of the universe it represents, is inscribed under the authority of each success high priest and is provided to each member of the religion.

WORSHIP: Worship requirements entail daily recitation of portions of the Lotus Sutra (Gongyo) both morning and evening accompanied by the repeated invocation of Nam-myoho-enge-kyo which is direct to and performed before the Gohonzon, a religious scroll measuring approximately 10 X 20 inches. Tradition advocates the appropriately enshrining of the Gohonzon in an altar but conditions of the individual's living quarters (regulations, space or other factors) may restrict this. In such cases, the Gohonzon may remain rolled-up and should be kept in a safe place where it will not be damaged. Other offerings such as water, fruit, evergreen, candles, incense, prayer beads and bell are desirable but not absolutely necessary for worship purposes. Where permissible, they should be utilized.

Group worship on a regular basis is not required, although participation in discussion meetings is strongly recommended, both as an encouragement to individual practice and as a means of attracting new members.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: Individual choice. No restrictions with respect to autopsy. The presence of a priest or other member is not required at the time of death.

MEDICAL TREATMENT: No restrictions.

OTHER: There is no restrictions with respect to service in the armed forces, although individual preference is honored (However, killing of human life is fundamentally contrary to Buddhism). Military service is considered a patriotic duty and, although a fundamental respect for human life is cherished, there is no compunction about obedience to lawful military directives.

Members may choose to carry a special small Gohonzon and prayer beads on their person during military action but carry these items inside or underneath their clothing.

NSA has no quarrels or problems with other non-Buddhist religions as it's (Buddhism's) teachings are based on the happiness of each human being which is basically the intent of the other religions. It does teach that other sects of Buddhism are provisional and not correct for the modern era, but is strongly committed to the principle of granting freedom of religion to all.

GENERAL SOURCE BOOKS:

Causton, Richard. Nichiren Shoshu Buddhism. San Francisco: Harper & Row, 1989. 299pp.

Williams, George M. NSA Seminars. An Introduction to Buddhism. Santa Monica, CA: World Tribune Press, 1982. 76pp.

-----, ed. Victory in Faith: Experiences of NSA Members. Santa Monica, CA: World Tribune Press, 1985. 180pp.

FOR MORE INFORMATION, CONTACT:

Nichiren Shoshu of America
525 Wilshire Blvd.
Santa Monica, CA 90406
(213) 451-8811

PERFECT LIBERTY KYODAN

ADDRESS: 700 S. Adams St.
Glendale, CA 91205

OTHER NAMES BY WHICH KNOWN: Church of Perfect Liberty.

LEADERSHIP: Tokuchika Miki, the Oshieoya (Father of the Teachings).

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: In 1912, Tokumitsu Kanada, a Shinto priest and ascetic, founded the Tokumitsu-Kyo. One of Kanada's disciples was Miki Tokuharu, a former Zen Buddhist priest. After the death of Kanada in 1919, Miki planted a shrub, called himorogi, and "worshipped" it for five years as Kanada had instructed him. In 1924, Miki received the new revelation which Kanada has promised, and founded Hito no Michi Kyodan (The Way of Man). Hi to no Michi, which emphasized the reality of both art and nature, met with considerable success in Japan. In 1927, however, it was prohibited by the Japanese military government. Miki was arrested and died in 1938. Miki's son, Tokuchika, became the leader of Hito no Michi until 1943, when the Japanese Supreme Court upheld the prohibition and Hito no Michi was disbanded. In 1946, Tokuchika and other leaders of Hito no Michi formed the Perfect Liberty Kyodan (Church of Perfect Liberty). In 1957, several lay missionaries began work in the U.S., and the first PL minister arrived in 1960.

BASIC BELIEFS: (Perfect Liberty's perspective can be summarized thusly:

- (1) Life is Art.
- (2) Man's life is a succession of self-expressions.
- (3) Man is a manifestation of God.
- (4) Man suffers if he fails to express himself.
- (5) Man loses his true self when swayed by feelings and emotions.
- (6) Man's true self is revealed when his ego is effaced.
- (7) All things exists in mutual relationship to one another.
- (8) Live radiantly as the sun.
- (9) All men are equal.
- (10) Strive for creating mutual happiness.
- (11) Have true faith in God.
- (12) There is a way (function) peculiar to every "name" (existence).
- (13) There is a way for men, and there is another for women.
- (14) All is for world peace.
- (15) All is a mirror.
- (16) All things progress and develop.
- (17) Comprehend what is most essential.
- (18) At every moment man stands at the crossroads of good and evil.
- (19) Act when your intuition dictates.
- (20) Live in perfect union of mind and matter.
- (21) Live in Perfect Liberty.

The PL Creed:

- (1) I live for the joy of an artistic life.
- (2) I pray for the happiness of others.
- (3) I live with true effort and sincerity.

- (4) I maintain the highest dignity and honor.
- (5) I strive for the great Peace of the world.

The PL Declaration: "Life is Art. Man realizes life's true beauty, charm and meaning only when he lives an artistic life. Then, what is an artistic life? It is to freely express one's individuality in his particular field of work. However, one's true individuality cannot be expressed to the highest degree unless one is completely free of egoistic interest and selfish gains. One must live in a state of objectivity, expressing one's individuality in the interest and welfare of all mankind. We, members of PL, hereby declare to live an artistic life, detaching ourselves from egocentricity and expressing our individuality in complete freedom and spontaneity. We, members of PL, also declare that it is our duty to propagate and implant the teachings of PL to the world and we shall contribute to the world community of men.

Since the sole authority for all Divine Rites, teachings, activities, devotions and functions of PL is invested by God to the Patriarch, PL holds all of the Patriarch's writings, books, articles, sermons, lectures and sayings as authoritative.

PRACTICES AND BEHAVIORAL STANDARDS: PL teachings require members to abide by and uphold "the Law of Land," and to live in strict accordance with PL teachings.

ORGANIZATIONAL STRUCTURE: Oshieoya (the Patriarch) is the sole and supreme authority in PL. Ministers achieving a certain enlightenment and state of mind are selected, designated Yuso (disciples) and granted the title "Oya." The succession of the Patriarch is assured and continuous. The successor is chosen from among the Yuses and elevated and trained.

ROLE OF MINISTERS: PL ministers administrate churches, educate members in faithful living, minister to their spiritual needs, and function as leaders of the congregations. Their main duty is to convey the teachings of PL to members and non-members alike. PL ministers are obligated to perform Divine Rites, Services, Ceremonies, all ritual and devotions wherever they are stationed. They are invested with authority for their particular mission by the Patriarch. Once ordained, they are solely responsible to the Patriarch.

WORSHIP: While group worship is required, a member unable to attend services may conduct an abbreviated authorized version of the service alone, with his family, or with other members if he has a portable or family shrine. Members conduct morning and evening services in their homes.

Participation in the monthly Thanksgiving Ceremony (21st of the month) and the ceremonies for the four annual festivals (Founders Day--Kyoso Sai, August 1; Oshieoya's Tanjo Sai Birthday--December 2; New Year's Day--January 1; and PL Establishment Day--PL Sai, September 29) is required. Attendance at other Services is recommended, but not required. Any minister, Hokyoshi (minister assistant), or qualified member may conduct worship services.

Minimum equipment for worship: (1) Portable Shrine (Omitama), 4" high, 2" diameter, in a leather case; (2) PL Prayer Book (Kyoten); (3) Book of Divine Instructions (Mioshie); (4) Envelope for Offerings (Hosho).

DIETARY LAWS OR RESTRICTIONS: Generally none, except when prescribed by a physician. The church's teachings advise practice of "Healthful Living" and moderation. Many members, therefore, abstain from the use of tobacco and alcohol, or some may be vegetarians.

FUNERAL AND BURIAL REQUIREMENTS: A matter of individual choice. If the deceased has made his wishes known, his family would make those decisions after consulting a minister. A minister must conduct the special ceremony held within 24 hours after death (before the funeral), the burial or cremation service, the funeral service, and assist the family with the disposition of the remains.

Autopsies may be performed when needed; however, permission from the family should be obtained, if Possible.

MEDICAL TREATMENT: Generally no restrictions, when performed by competent authorities.

OTHER: Service to one's country and to humanity as a whole is a cornerstone of PL Faith. The Church encourages members to be of service wherever or whenever needed. Due, however, to the basic pacifistic nature of the teachings and PL's vigorous efforts to bring about World Peace, if a PL member does seek exemption or non-combatant status, the Church and its teachings will support his claims and rights.

Members are required to wear an amulet (blessed by the Patriarch for bodily protection), usually a ring or pendant, at all times. PL badges are worn on an outer garment over the left side of the chest as a visible expression of faith. and most members wear them at all times.

GENERAL SOURCE BOOKS:

History and Doctrine. N.p.:Perfect Liberty Overseas Mission,[1982]. 112pp.

The Story of the PL Founders: The Dawn of the Church of Perfect Liberty. Glendale, CA: Church of Perfect Liberty, 1985. 46pp.

FOR MORE INFORMATION, CONTACT:

Perfect Liberty Kyodan
700 S. Adams St.
Glendale, CA 91205
(818) 956-7516

ROCHESTER ZEN CENTER

ADDRESS: 7 Arnold Park
Rochester, New York 14607

LEADERSHIP: Zen is not organized as an international body with centralized leadership. Rather, Zen training centers and affiliate groups are oriented around any one of a number of autonomous teachers. Bodhin Kjolhede, Sensei, is the director of the Rochester Zen Center and its affiliates in the Americas and Europe.

MEMBERSHIP: In 1990 there were 515 members in the United States and an additional 100 members worldwide. There are five centers and two priests.

HISTORICAL ORIGIN: Zen is the "meditation" sect of Buddhism, in which the direct experience, or realization, of Buddhist teaching is given emphasis over scriptural study, devotions, etc. It traces its origin to Shakyamuni Buddha(563-483 B.C.), who after devoting himself to meditation and rigorous self-discipline for six years achieved supreme awakening, or enlightenment, and who is but one in a chain of enlightened individuals. In Zen it is not the Buddha himself but his enlightenment that is of central importance.

Bodhidharma (d. 534) brought Zen from India to China in the sixth century and is generally looked upon as the real founder of the Zen school. Himself the twenty-eighth inheritor of the "mind-to-mind" transmission begun by the Buddha, Bodhidharma has been followed by an ancestral line of enlightened spiritual descendants that continues to this day.

As Zen developed in China, two main schools, or training approaches, emerged. The Lin-chi ("Rinzai" in Japan) school emphasized the use of the koan, an anecdotal event or dialogue given to disciples as spiritual problems to elicit awakening relatively quickly. The second school, Ts'ao-tung (So to), favored a more gradual "ripening" into enlightenment through meditation without a koan.

Zen first came to the United States when a Rinzai monk, Soyen Shaku, spoke at the World's Parliament of Religions in 1883 in Chicago. It grew very little among non-Japanese Americans until after World War II, when numerous Americans encountered Buddhism as a result of the occupation of Japan by United States forces.

Philip Kapleau, founder of the Rochester Zen Center, first encountered Zen Buddhism while a reporter at the war crimes trials in Japan in 1946. While there he met D. T. Suzuki and in 1950 began to study Buddhist philosophy with him at Columbia University. In 1953 he returned to Japan and spent thirteen years training under three Zen masters; after five years he came to an awakening, then went on to complete another eight years of further study and practice. During this time he was ordained by his teacher Yasutani-roshi and later authorized by him to teach. In 1966 he returned to Rochester and founded the Zen Center. In June of 1986, Bodhin Kjolhede was formally installed as Roshi Kapleau's Dharma-successor and director of the center. Roshi Kapleau now lives in semi-retirement in Florida.

The history of Zen shows that it is flexible enough to accommodate itself to widely differing cultures, and recognizing this, Sensei Kjolhede is thoroughly committed to adapting Zen to Western society.

BASIC BELIEFS: The words uttered involuntarily by the Buddha at the moment of his awakening are recorded in various Buddhist scriptures: "Wonder of wonders! Intrinsically all living beings are Buddhas, endowed with wisdom and virtue, but because people's minds have become inverted through delusive

thinking they fail to perceive this." This first declaration of Shakyamuni is also the ultimate conclusion of Buddhism. Belief in the validity of the Buddha's enlightenment as well as in the intrinsically enlightened nature of all beings is a fundamental article of faith. In Zen, Buddhist theory and doctrine is considered no substitute for personal experience.

After his enlightenment the Buddha proclaimed what are known as the Four Noble Truths: 1) all life is suffering, 2) the origin of suffering is ignorance, which causes egoistic craving and attachment, 3) there is a way to the cessation of suffering, 4) this Way is the Eightfold Noble Path: right understanding, right thinking, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

PRACTICES AND BEHAVIORAL STANDARDS: To formally become a Buddhist one must take part in a ceremony in which he pledges to make every effort to live in accordance with the Ten Cardinal Precepts of Buddhism: 1) not to kill but to cherish all life; 2) not to take what is not given but to respect the things of others; 3) not to engage in improper sexuality but to lead a life of purity and self-restraint; 4) not to lie but to speak the truth; 5) not to cause others to take substances that impair the mind nor to do so oneself but to keep the mind clear; 6) not to speak of the faults of others but to be understanding and sympathetic; 7) not to praise oneself nor downgrade others but to overcome one's own shortcomings; 8) not to withhold spiritual or material aid but to give them freely where needed; 9) not to indulge in anger but to exercise control; 10) not to revile the Three Treasures (i.e., the Buddha, his teaching, and the Buddhist community) but to cherish and uphold them.

The major ceremonial holidays of the year are Thanksgiving, New Year's, and Vesak, which is a late-May celebration of the Buddha's birth, primarily. The Buddha's enlightenment is honored in December with an especially rigorous 7-day training period in seclusion and total silence.

ORGANIZATIONAL STRUCTURE: The Center and its various affiliates are organized on a membership basis under the aegis of Sensei Kjolhede, who appoints leaders to each group.

ROLE OF MINISTERS: In Zen, spiritual authority is vested in the teacher, or roshi (elder or teacher) or sensei, who is formally given this position by his teacher, and has usually, though not always, been ordained. Ideally students have a close working relationship with the teacher, who in regular one-to-one encounters gives them personal instruction. Roshi Kapleau has said that in Zen the teacher's chief aim, apart from bringing the student to enlightenment, is to preserve the student from his or her (the teacher's) influence, thus developing strength and self-reliance.

WORSHIP: There is no worship in Zen Buddhism, as there is no deity to be worshipped. A basic tenet of Buddhism is that all beings are Buddha, or perfect, and need only wake up to their true nature to realize this. Zen meditation is the means to awaken as well as the expression of this awakening.

Where available, ordained persons may lead services, but appointed lay people may also lead. Group meditation is not required, but it is strongly encouraged, especially for beginners. Eventually students are able to practice zazen (meditation) effectively alone as well as with others, and throughout their daily activities as well as while formally sitting.

In order to become a full participating member of the Center one must first attend an introductory workshop conducted by Sensei Kjolhede, then demonstrate, through regular participation in group sittings and devotional activities as a trial member, a sincere spiritual aspiration. Prospective members must not be involved with any other spiritual group or teacher.

There is no minimum equipment required for Zen meditation, but meditation cushions are recommended. No required facilities for meditation, though each center has a room designed for sitting zazen.

DIETARY LAWS OR RESTRICTIONS: Most members abstain from eating meat, poultry, or fish (out of compassion for all forms of life) and avoid regular use of alcohol and tobacco.

FUNERAL AND BURIAL REQUIREMENTS: At the time of death it is preferable, but not required, to have either an ordained Buddhist or other Buddhist (ideally one of spiritual maturity) present.

An ordained Buddhist must perform funeral and burial rites. With respect to autopsy, or embalming, it is preferable to delay until three days after death where possible. Cremation is preferred but not required.

MEDICAL TREATMENT: No restrictions, though many members avoid entirely the use of drugs in preference for herbal and natural treatments.

OTHER: Service in the armed forces is a matter of personal decision, but the Center will support any member with a sincere religious need for conscientious objector status. The first and most important of the Buddhist precepts is: "not to kill but to cherish all life."

The major source of new members has been from the readers of Philip Kapleau's books. In accordance with Zen tradition, the Zen Center does not proselytize, but it does provide information about the Center's programs upon request.

Zen recognizes the fundamental indivisibility of life in its many forms and so addresses itself to the spiritual impulse common to all men and women, which transcends religious differences. Throughout history no war has ever been fought in the name of Buddhism.

GENERAL SOURCE BOOKS:

Buddhist scriptures and writings of or about the Buddha and the masters are recommended insofar as they inspire one to practice zazen/meditation and experience directly the truth that transcends all words.

Kapleau, Philip. The Three Pillars of Zen. New York, NY: Anchor Books/Doubleday, 1989. 400pp.

Zen: Merging of East & West, by Philip Kapleau. New York, NY: Anchor Books/Doubleday, 1989. 330pp.

Kraft, Kenneth, ed. Zen: Tradition and Transition. New York, NY: Grove Press, 1988. 230pp.

Ross, Nancy Wilson. Buddhism: A Way of Life & Thought. New York, NY: Vintage Books/Random House, 1981. 208pp.

FOR MORE INFORMATION, CONTACT:

Ven. Mitra Bishop
7 Arnold Park
Rochester, NY 14607
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INTRODUCTION: JEWISH GROUPS

Judaism is the oldest of the three major western religions, and is the forerunner of both Christianity and Islam. The history of Judaism is well known, chronicled first in the Bible and later in rabbinic literature, and is a matter of intense interest within contemporary Jewish studies.

Judaism reflects a certain unanimity among its various groups in terms of organization, beliefs, and requirements. In many instances, differences are a matter of degree rather than of substantial disagreement. Nevertheless, Judaism has not escaped the general differentiation within religious communities which has become a fact of life in the modern West.

The three largest groups within Judaism are the Conservative, Orthodox, and Reform bodies. These three groups have generally been seen as the major Jewish "denominations." Each is well organized around congregational and rabbinical associations, and traditionally Jewish military chaplains have been apportioned between them. One other group, the Reconstructionist Jews, have been the most successful in challenging the dominance of the three older forms of Judaism and have seen themselves as a fourth separate branch of Judaism. Within the three largest groups there also subdivisions. There are liberal and progressive Jews who remain outside of the Reform structures and there are important differences within the Orthodox community between those of European descent who follow the Ashkenazic rite (from Jeremiah 51:27) and those of Spanish-Portuguese descent who follow the Sephardic rite (from Obadiah 20). On either end of the spectrum are the Humanistic Jews, who have proposed a non-theistic form of Judaism and the Hasidic Jews, Orthodox Jews who follow a mystical tradition which had its greatest flowering in Eastern Europe in the nineteenth century. Of the many Hassidic Jews, the Lubavitchers have the largest following. In spite of differences within the community, Judaism has attained a relative stability within American society in terms of basic beliefs and practices, and most American Jews will be identified with the traditions represented in this section.

Quite apart from the developing Jewish community in the United States, in the nineteenth century American blacks began to identify strongly with Judaism out of their experience of oppression from what was perceived as a white Christianity. By the end of the century a few black leaders arose who began to say that they were Jews and that black people were the true Jews depicted in the Bible. Their contention was furthered by the rediscovery in the West of the Falashas, the black Jews of Ethiopia. Thus throughout the twentieth century groups have arisen who melded black aspiration for participation in American society with self identification as Jews. In many of these groups, Jewish and Christian elements came together in a complex mixture as reflected in the name of one of the most successful groups, the Church of God and Saints of Christ.

Such groups, mostly small and located in centers with the predominantly-black neighborhoods of major urban areas have fought for some recognition from the Jewish community, but except for a few who went through formal conversion processes, have not been accepted. The Black Hebrew Israelite Nation is such a group. It received international publicity when a group of its members moved to Israel and tried to claim settlement privileges under the law of return. As a whole, however, these groups have remained on the edge of both the black and the Jewish community.

BLACK JUDAISM

ADDRESS: Current address unavailable for this edition

OTHER NAMES BY WHICH KNOWN: Black Hebrews

LEADERSHIP: None generally recognized by all groups. Local congregations are independent and self-governing.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: Black Jews trace their roots to the Torah. They believe themselves to be the true descendants of the original Jews and heirs of the Promised Land, as are all black people. After the destruction of the second temple of Jerusalem, any Israelites remaining are believed to have moved southward and settled in Africa. Hundreds of years later, descendants of these Israelites were sold into slavery by members and by the indigenous population and finally shipped to America, still conscious of their Israelite identity.

As early as 1880, some black people began to recover their identity as Israelites, aided in part by the rediscovery of the Falashas--people in central Africa believed to be descendants of King Solomon and the Queen of Sheba. The Falashas have practiced Judaism since 600 B.C.E.

Black Jews first began gathering together in the 1960s, primarily among black people in Chicago and other urban centers. Ben Ami and Moreh Isedek led a group in migrating to Liberia in 1967 and to Israel in 1971. Most of these later returned to the United States. Other groups, not a part of the migration, remained as independent congregations in various cities.

BASIC BELIEFS: Black Jews follow the faith of their ancestors--Abraham, Isaac, and Jacob. They affirm belief in Jehovah, the One God of Israel. They believe that black people are the descendants of the Patriarchs of what is commonly called the Old Testament. They observe the Sabbath and the Jewish holidays.

The holy book of Black Judaism is the Torah, which contains the Law as revealed and handed down through Moses. Authoritative information on Black Jews can be found in: Shaleak ben Jehuda, *Black Hebrew Israelites: From America to the Promised Land* (Vantage Press) and Rudolph R. Winsor, *From Babylon to Timbuktu* (Exposition Press).

PRACTICES AND BEHAVIORAL STANDARDS: Dress properly and clean. Exemplify piety by refraining from the use of foul language. Respect the personhood of others. Be peaceful.

ORGANIZATIONAL STRUCTURE: Independent local congregations exist in Chicago, Cincinnati, Philadelphia, Newark, New York, and Boston, led by their own religious teachers or rabbis. Currently, there is no central organization, and wide variations exist among local groups.

ROLE OF MINISTERS: As with other Jewish groups, the role of a rabbi is inherent in the name, which means teacher. Rabbis lead the local congregation in religious practices and worship, provide counsel and guidance.

WORSHIP: In accordance with the Torah, both group and private worship are encouraged. The Jew is to approach God with clean hands, a pure heart, and prayers must be sincere and devoted.

Judaism is characterized by its group nature. Sabbath worship is a requirement for all members. A copy of the Torah (law) and song books are necessary for group Worship.

DIETARY LAWS OR RESTRICTIONS: In keeping with the Torah and Jewish tradition, pork and its derivatives are forbidden, as is any form of meat with blood content present. All food must be kosher (i.e., blessed by a rabbi or teacher).

FUNERAL AND BURIAL REQUIREMENTS: Specific requirements and should be assisted by a rabbi. Autopsy is generally prohibited except in Special circumstances. In general, cremation is prohibited by Jewish law.

MEDICAL TREATMENT: No restrictions.

OTHER: There is no opposition to service in the armed forces, except where such service might interfere with the Sabbath or Jewish holidays.

GENERAL SOURCE BOOKS:

[Carter], Ben Ammi. God the Black Man and Truth. Chicago: Communications Press, 1982. 242pp.

Gerber, Israel J. The Heritage Seekers: American Blacks in Search of Jewish Identity. Middle Village, NY: Jonathan David Publishers, 1977. 222pp.

CONSERVATIVE JUDAISM

ADDRESS: The United Synagogue of America
Rapaport House
155 Fifth Avenue
New York, NY 10010

LEADERSHIP: Judaism has no single world leader. Conservative Jewish congregations constitute autonomous religious communities, each of which elects its own rabbinic and lay leadership. However, the United Synagogue, the umbrella organization of these congregations, elects lay leaders to represent the interests of Conservative Judaism in national and international forums, and to help coordinate and enhance the work of member congregations. The current president is Alan J. Tichnor. Rabbi Jerome M. Epstein serves as the Executive Vice-President/Chief Executive Officer of the organization.

MEMBERSHIP: The United Synagogue represents over 800 Conservative congregations throughout North America and is closely associated with the Masorti Movement in Israel. Some 2 million Jews identify with Conservative Judaism, making it the largest branch of the Jewish faith.

HISTORICAL ORIGIN: Judaism's earliest history is chronicled in the Bible and its subsequent development is detailed in the vast, post-biblical rabbinic literature. Of the three major branches in Judaism today, Conservative Judaism, which began in the middle of the 19th century, opposes extreme changes in traditional practice but does permit certain modifications in observance.

The Conservative movement in the U.S. began as a reaction against the radical stand of the Reform Rabbis at the Pittsburgh conference in 1885. Rabbi Sabato Morais, leader of the dissenting group, helped organize the Jewish Theological Seminary in New York in 1886. It was, however, Solomon Schechter, called to head the Jewish Theological Seminary in 1902, who became the acknowledged leader and spokesman of Conservative Judaism. In 1935, a number of students and followers of Mordecai Kaplan's views initiated the Reconstructionist movement.

BASIC BELIEFS: Judaism is a religion based on continuing revelation; at the core of this revelation is the doctrine of ethical monotheism. The Ever living God and Infinite Creator is both transcendent and immanent; He is omnipresent, omnipotent, and omniscient. He hears prayer, and the pure in heart may commune with Him directly without any intercession. Man is free and is not tainted with Original Sin. Judaism affirms life as good and seeks to endow it with spiritual and moral worth. The Jewish affirmation of faith emphasizes God's unity and is expressed in the Sh'ma: "Hear, O Israel, The Lord our God, The Lord is One."

Authoritative Jewish literature includes the Bible, the Talmud, the Responsa literature, and the Codes. An authoritative Code is the Shulhan Arukh by Joseph Caro.

PRACTICES AND BEHAVIORAL STANDARDS: Judaism is a religion of deed rather than creed. The deeds required of a Jew are both ritual and ethical, the former in relation to God and the latter in relation to one's fellow man. In Conservative Judaism, the process of legal interpretation of Jewish law and ritual is vested in the Law Committee of the Rabbinical Assembly, which, by discussion and vote, preserves the viability and adaptability of Jewish law to contemporary life. Ethics is inseparable from religion in Judaism, and the deepest concern of the Torah in its broadest sense is morality, both individual and social.

The Sabbath (Shabbat) is a day of rest on which all manner of work is forbidden. Other days of obligation are the New Year (Rosh Hashanah); the Day of Atonement (Yom Kippur); and the pilgrimage festivals of

Tabernacles (Sukkot), Passover (Pesach), and Pentecost (Shavuot). Rosh Hashanah lasts for two days. Sukkot lasts for seven days, the first two of which are days of obligation. While work is permitted on the intermediate days of the holiday, it is nevertheless required that all meals be eaten outside in a sukkah (booth). Sukkot is followed immediately by Shemini Atzeret and Simhat Torah, both days of obligation. Pesach lasts for eight days. While only the first two and last two days are days of obligation, dietary restrictions remain in force during the entire holiday. Shavuot is observed for two days, both days of obligation.

The post-biblical festivals of Hanukkah and Purim do not constitute days of obligation, although it is required that certain religious rituals be performed. On Hanukkah, for example, it is necessary to kindle a Menorah on each of eight nights. On Purim it is required to hear the reading of the Megillah, or Scroll of Esther.

ORGANIZATIONAL STRUCTURE: The national organization is the United Synagogue of America. Its auxiliary organizations are the Women's League of the United Synagogue, established in 1918 (now called the Women's League for Conservative Judaism); United Synagogue Youth, successor to the Young People's League of the United Synagogue, organized in 1921; and the Federation of Jewish Men's Clubs, formed in 1929. The Jewish Theological Seminary (J.T.S.) founded in 1866 is the Conservative rabbinical school. The Rabbinical Assembly began as a J.T.S. alumni association, but now includes Conservative rabbis who are not graduates of J.T.S.

Professional organizations closely linked to The United Synagogue include the Jewish Educators Assembly, National Association of Synagogue Administrators and the Jewish Youth Directors Association.

ROLE OF MINISTERS: Within Judaism, the priestly function is not vested in any one individual or group. The rabbi is the appointed spiritual leader who guides and represents the congregation. In addition, there are elected lay leaders, both in the congregation and in the larger Jewish community.

WORSHIP: Group worship is required. What is distinctive about Jewish worship is its congregational or group character. Congregational worship has led to the adoption of certain conventions, such as the "minyan," or ten adults who constitute the minimum number for holding public worship. Any knowledgeable Jew may conduct worship services.

Although there are fixed times for public worship, the Jew finds ample opportunity in daily life to offer thanks and praise to God. The only requirement for private as well as for public worship is that a Jew approach God with "clean hands and a pure heart," that the prayers be prompted by sincerity and integrity.

Items required for formal worship are the Torah or Scroll of the Law and its accouterments, prayer books, Hebrew Bible, skullcaps, and prayer shawls. In addition to providing the Ark that houses the Torah and adequate storage space for the above enumerated items, the facility for worship should be in keeping with the solemn dignity of the activity of prayer.

DIETARY LAWS OR RESTRICTIONS: The dietary laws constitute a sizeable literature, beginning with the biblical prohibitions in Leviticus 11 and Deuteronomy 14. These were later expanded considerably by rabbinic interpretation and include, among other things, the prohibitions against eating the flesh of certain animals and against the mixing of milk and meat.

FUNERAL AND BURIAL REQUIREMENTS: Anyone in the presence of a dying person may guide him in the expression of Vidui (confession) and the affirmation of faith (the Sh'ma), but the presence of a rabbi is important both for guidance and consolation.

The purpose of Jewish funeral and burial requirements is both to honor the deceased and to provide comfort to the mourners. The requirements include ritual cleansing of the body, clothing the body in white linen, shrouds and prayer shawl, and the use of a simple wooden coffin. The funeral service is simple and prescribed by Jewish law. Following the burial, close relatives observe a mourning period, which is normally seven days.

Autopsy is permitted when the health of the community is benefited, the ends of justice are promoted, or medical science is advanced. Cremation is not permitted; burial in the earth is required.

MEDICAL TREATMENT: Jews have always held physicians in great esteem as instruments through whom God could effect a cure. Good health is considered both an individual obligation and a group responsibility, and medical treatment is one means to help achieve good health.

OTHER: With respect to military service, as early as the colonial period, Jews served in the militia. During the War of Independence and in all subsequent wars, Jews have served in the armed forces as a necessary act of defending their country and of helping to maintain it free and strong.

GENERAL SOURCE BOOKS:

Klein, Isaac. A Guide to Jewish Religious Practice. New York: Jewish Theological Society of America, 1979. 588pp.

Steinberg, Milton. Basic Judaism. New York: Harcourt, Brace & World, 1947. 172pp.

Waxman, Mordecai. Tradition and Change: The Development of Conservative Judaism. New York: Burning Bush Press, 1970. 477pp.

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Rabbinical Assembly
3080 Broadway
New York, NY 10027
(212) 678-8060

FEDERATION OF RECONSTRUCTIONIST CONGREGATIONS AND HAVUROT

ADDRESS: Church Road & Greenwood Avenue
Wyncote, PA 19095

OTHER NAMES BY WHICH KNOWN: Reconstructionist Judaism.

LEADERSHIP: No single world leader. Qualified rabbis join the Reconstructionist Rabbinical Association; congregations, the Federation of Reconstructionist Congregations and Havurot.

NATIONAL LEADER: The coordinating body for Jewish Reconstructionist activity in the United States is the Federation of Reconstructionist Congregations and Havurot headed by Rabbi Mordechai Liebling.

HISTORICAL ORIGIN: The history of Judaism is chronicled in the Bible and its subsequent development is detailed in the vast, post-Biblical rabbinic literature. Of the four major branches of Judaism, Reconstructionist Judaism traces its beginnings to the 1920s when Mordecai Kaplan established an experimental synagogue in New York City, the Society for the Advancement of Judaism. Reconstructionist Judaism arose as a response to the climate of naturalism and functionalism in American thought. It functioned as a school of thought in the 1920s and 1930s. Professor Kaplan served as a teacher of philosophy of religion at the Conservative Jewish Theological Seminary in New York City and had great influence over his disciples. In 1935, the biweekly Reconstructionist magazine was launched, and, in 1940, the Jewish Reconstructionist Foundation was established to disseminate Reconstructionist ideology. This was followed in 1951 by the establishment of the Reconstructionist Federation of Congregations and Fellowships of which individual local congregations become a part. At present, the Federation has 70 affiliates in the U.S. and Canada. In 1968, the Reconstructionist Rabbinical College was established in Philadelphia for the training of rabbis. The Reconstructionist Rabbinical Association came into being in 1973.

BASIC BELIEFS: Reconstructionism defines Judaism as the evolving religious civilization of the Jewish people. The religious values and culture of Judaism are the outgrowth of the historical experience of the Jews. The idea of God is rooted in human experience and has gone through various stages of development and continues to do so. The Sacred Scriptures reveal the search of the Jewish people, its leaders and prophets, for the meaning of God in human life. Human beings are free, and there is no doctrine of original sin in Reconstructionist Judaism. Together with other groups in Judaism, they affirm that humans are good. The Jewish affirmation, "Hear O Israel, the Lord Our God, the Lord is One," is a statement of faith in the basic unity of all existence.

Sacred Jewish literature includes the Bible, the Talmud, the Responsa literature, the Codes, and the Siddur (prayer book). The prayer book is not a closed book, and goes through periodic changes reflecting recent historical experience and new ethical insights.

PRACTICES AND BEHAVIORAL STANDARDS: Central to Judaism is the deed, and the Jewish concept of the Mitzvah consists in the performance of acts which attest to the sanctity of life. Ethics is an integral part of Judaism and affects every aspect of Jewish life. Reconstructionism defines halacha (the laws) as a process of celebrating, creating and transmitting tradition. Individuals have the right to adapt Jewish tradition to new circumstances.

In addition to the Sabbath, religious holidays include the three Biblical Pilgrimage festivals--Pesach (Passover), Shavout (Pentecost), and Succot (Tabernacles and Rosh Hashannah (New Year) and Yom Kippur (Day of Atonement). The first and last days of Pesach and Succot, and the first day of Shavout,

and the first day of Shavout, are considered full religious holidays. The festivals of Hanukkah and Purim and the fast day of Tisha B'Av should be observed, but do not constitute full religious holidays.

ORGANIZATIONAL STRUCTURE: At the local level, the organizational unit is either a Reconstructionist synagogue or a small group, called Havurah, which meets for purposes of worship, study, and celebration. Each congregation is autonomous and elects its own rabbinical and lay leadership (see also "Leadership").

ROLE OF MINISTERS: The rabbi is the appointed spiritual leader who guides and represents the congregation. In addition, there are elected lay leaders, both in the congregation and in the larger Jewish community.

WORSHIP: Jewish worship is distinguished by its congregational or group character. Wherever possible the traditional quorum of ten adults should be assembled for congregational worship. There are set times for daily Sabbath and festival services, and Reconstructionist Jews are expected to attend and participate. In the absence of congregational worship services, every Jew can pray privately at his home or wherever he may be. The requirement for private as well as public worship is that a Jew approach God with ethical integrity and that his or her prayers be guided by a spirit of sincerity and a readiness to identify with the Jewish people, their history and tradition.

The items required for worship include the Torah or the Scroll of the law and its accouterments, prayer books, Hebrew Bible, skullcaps, and prayer shawls. The facility for worship should be in keeping with the solemn dignity of the activity of prayer. Preferably it should be oriented to the East so that those worshiping within can pray facing the East. In addition, it should contain the ark which houses the Torah and adequate storage space for worship equipment.

DIETARY LAWS OR RESTRICTIONS: Observance of the Jewish dietary laws is encouraged. For Reconstructionist Jews, these are a matter of personal choice. The eating of Matzot (unleavened bread on Passover) is observed by most Reconstructionist Jews.

FUNERAL AND BURIAL REQUIREMENTS: The purpose of Jewish funeral and burial requirements is both to honor the deceased and to provide comfort to the mourners. Observance of traditional practices is a matter of personal choice, decided upon by the family in consultation with the rabbi.

Reconstructionist Judaism does not object to autopsy, and certainly approves of it when it involves health considerations or promotes the ends of justice. While cremation is a matter of individual choice, most Reconstructionist Jews choose burial in the ground, in keeping with Jewish custom.

MEDICAL TREATMENT: No restrictions. Jews believe that maintaining good health is both an individual obligation and a group responsibility, and medical treatment is one means to help achieve good health.

OTHER: Jews have served in the military in all U.S. wars, to defend their country and to help to maintain it free and strong. Judaism also allows for an individual Jew to conscientiously object to service in the military.

SOME ACCEPTABLE, GENERAL SOURCE BOOKS:

Alpert, Rebecca, and Jacob Staub. Exploring Judaism: A Reconstructionist Approach. NY: Reconstructionist Press, 1986. .

Kaplan, Mordecai. Judaism As A Civilization: Towards Reconstruction of America Jewish Life. Philadelphia: Jewish Publication Society, 1981. 601pp.

Teutsch, David, ed. Kol Haneshamah: Shabbat Eve Prayerbook trans. by Joel Rosenberg. New York: Reconstructionist Press, 1989. 246pp.

FOR MORE INFORMATION, CONTACT:

Rabbi Mordechai Liebling
Church Road & Greenwood Avenue
Wyncote, PA 19095
Tel: (215) 887-1988

LUBAVICH HASIDISM

ADDRESS: 770 Eastern Pkwy.
Brooklyn, NY 11213

OTHER NAMES BY WHICH KNOWN: Lubavitch-Chabad.

LEADERSHIP: The Lubavitch Rebbe. Rabbi Menachem Schneerson.

MEMBERSHIP: Any Jewish man or woman.

HISTORICAL ORIGIN: Lubavitch Hasidism began in 1773 in Lithuania under the leadership of Rabbi Schneur Zalman of Liadi (1745-1812), a child prodigy and student of Rabbi Dov Baer, an outstanding Hasidic scholar. Upon Dov Baer's death in 1772, Rabbi Zalman was sent to Lithuania to head the community. He spent the rest of his life in Lithuania and Russia, teaching and writing. His works include the Likutic Amanan better known as the Tanya the essential text of the Chabad as his teachings became known.

Lubavitch work in North America began in the mid-1920s when Rabbi Schneersohn formed the Agudas Chassidas Chabad of the United States of America and Canada. He visited the United States in 1929, during which time he met with President Herbert Hoover. He had settled in Warsaw after World War I. When his life was threatened by the Nazis, the Rebbe was finally persuaded to migrate to the United States. The arrival of Schneersohn in New York in 1940 signaled the rebirth of Hasidism in the New World.

BASIC BELIEFS: Based on belief in one God, Creator of the universe, who revealed His divine pattern for life for all mankind through the Torah, given to Moses and the Jewish people at Mount Sinai. Commitment to these laws contained in the written and oral Torah transcends time, place, or circumstance. The ever living God and Infinite Creator is both transcendent and immanent; He is omnipresent, omnipotent, and omniscient. He hears prayer, and anyone may commune with Him directly without any intercessor. Man is free and not tainted with Original Sin. Judaism affirms life as good and seeks to endow it with spiritual and moral worth. The Jewish affirmation of faith that emphasizes God's unity is expressed in the Sh'ma: "Hear, O Israel, The Lord Our God, The Lord is One." Authoritative Jewish literature includes the Bible, the Talmud, the Responsa literature, and the Codes.

Chabad is a combination of the initials of "Chochmah Binah," and "Daath," the highest virtues of the intellect. Daath (knowledge), Chochmah (wisdom) and Binah (intelligence) are three sephirot on the Kabbalistic tree. Faith and belief in God share an insistence on intellectual study and understanding of religious truth. The emphasis on truth has made education basic to the Lubavitch program. The love of one's fellow Jew (Ahavas Yisroel) is an emphasis of Lubavitch to an openness to the entire Jewish community, in contrast to most other Hasidim, who generally isolate themselves from their lax, non practicing brethren.

PRACTICES AND BEHAVIORAL STANDARDS: Judaism is a religion of deed rather than creed. The deeds required of a Jew are both ritual and ethical, the former in relation to God and the latter in relation to one's fellow man. Ethics is inseparable from religion in Judaism, and the deepest concern of the Torah in its broadest sense is adhering to its precepts to God and fellow men.

In addition to the Sabbath, religious holidays include the three biblical pilgrimage festivals--Passover, Pentecost, Tabernacles, the New Year (Rosh Hashanah) and the Day of Atonement (Yom Kippur). All holidays except the Day of Atonement are observed for two days. The first two and last two days of Passover and Tabernacles are days on which work is forbidden as well as the two days of Pentecost. All

manner of work is forbidden on the Sabbath as well as on holidays. The preparation of food is prohibited only on the Sabbath and the Day of Atonement. Hanukkah and Purim are post-Biblical holidays, and do not include a prohibition against work.

ORGANIZATIONAL STRUCTURE: The international Lubavitch community is guided from the headquarters in Brooklyn, New York, under the spiritual leadership of the Lubavitcher Rebbe. Merkos L'Inyone Chinuch, the educational arm of the movement, Ezrat Tzedek, a relief agency, and the Merkos Publication Society are also located at the Brooklyn headquarters complex.

ROLE OF MINISTERS: A rabbi is the appointed spiritual leader who guides the congregation.

WORSHIP: What is distinctive about Jewish worship is its congregational or group character. There are fixed times for public worship, three times daily-morning, afternoon, and evening. Congregational worship has certain prerequisites, such as the "minyan" or quorum of ten men who constitute the minimum number for public worship. When the minyan is not available, individuals must worship privately, offering thanks and praise to God. A Jew should approach God with clean hands and a pure heart, with prayers prompted by a sincere and devoted heart.

Items for worship include the Torah or the Scroll of the Law and its accouterments, prayer books, Hebrew Bible, skull-caps, prayer shawls, and tefillin (phylacteries), which are to be worn by males at morning prayer (except on the Sabbath). (Male Jews are required to keep their heads covered.) Every synagogue contains the ark which houses the Torah and adequate storage space for worship equipment. In the event a synagogue is not available and some other building is used instead, non-Jewish symbols should be absent from the facility, at least while it is being used for worship by Jews.

DIETARY LAWS OR RESTRICTIONS: Dietary laws, beginning with Leviticus 11 and Deuteronomy 14, contain prohibitions against animals that do not have split hooves and do not chew their cud, sea food without fins and scales; cooking and/ or eating dairy and meat or fowl together, and certain fowl. These laws are amplified by the oral law to include the complete separation of milk and meat, including the use of separate utensils for each. All permissible fowl and cattle must be ritually slaughtered.

FUNERAL AND BURIAL REQUIREMENTS: The purpose of Jewish funeral and burial requirements is both to honor the deceased and to provide comfort to the mourners. The requirements include ritual cleansing of the body, clothing the body in white shrouds and prayer shawl, male only, and the use of a simple wooden coffin. The funeral service is simple and prescribed by Jewish law. Following the burial, close relatives observe a mourning period (shiv'a) which is seven days.

Anyone in the presence of a dying person may guide him in the expression of Vidui (confession) and the affirmation of faith (the Sh'ma), but the presence of a rabbi is important both for guidance and consolation.

Autopsy is not permitted except in very unusual circumstances (e.g., promoting justice), because of prohibition against mutilation of the body and disrespect for the dead. A rabbi should be consulted before autopsy. Cremation is prohibited; burial in the earth is required.

MEDICAL TREATMENT: No restrictions. Jews consider physicians as instruments through whom God can effect a cure and an obligation to be healed. Medical treatment is viewed as one means to help achieve good health.

OTHER: Throughout its venerable history, Judaism has come into contact with many peoples, religions, and creeds. It has both influenced and been influenced by these; yet it has ever retained its religious and cultural uniqueness and has remained true to the principles of monotheism. Judaism does not seek to supplant other religions, but rather to labor with them in honorable fellowship to bring about the universal

peace and justice on earth, through the observance of the seven noahide universal laws, and the light of God to the

GENERAL SOURCE BOOKS:

Challenge: An Encounter with Lubavitch-Chabad London: Lubavitch Foundation of Great Britain, 1970.
329pp.

FOR MORE INFORMATION, CONTACT:

Lubavitch-Chabad
770 Eastern Parkway
Brooklyn, NY 11213
(718) 493-9250

ORTHODOX JUDAISM

ADDRESS: Rabbinical Council of America
275 Seventh Ave
New York NY 10001
(212) 807-7888

LEADERSHIP: Following the common Jewish pattern, Orthodox Jewish congregations are independent and autonomous, and both rabbis and congregations freely associate in various associations. However, leading rabbinic authorities are looked to for direction.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The early history of Judaism is chronicled in the Bible and its subsequent development is detailed in the vast, post-Biblical rabbinic literature. Of the three major branches of Judaism today, Orthodox Judaism is that which subscribes to the belief in the Divine Revelation of Torah Law and its principles through Moses and insists upon strict adherence to these laws as codified in the Shulhan Aruch (Code of Jewish Law) and their application to contemporary life as interpreted by leading rabbinic authorities.

Judaism came to the U.S. with the first Jewish settlers as early as the first quarter of the 17th century. In 1730, the first synagogue was built in New York and others followed soon after. These early synagogues followed the Sephardic rite. In 1801, however, the first synagogue to follow the Ashkenazic rite was organized as Rodef Shalom in Philadelphia. Until 1824, when Reform Judaism began in Charleston, South Carolina, all congregations were Orthodox.

BASIC BELIEFS: Based on belief in one God, Creator of the universe, who revealed His divine pattern for life for all mankind through the Torah, given to Moses and the Jewish people at Mount Sinai. Commitment to these laws contained in the written and oral Torah transcends time, place, or circumstance, unless specifically provided. The ever living God and Infinite Creator is both transcendent and immanent; He is omnipresent, omnipotent, and omniscient. He hears prayer, and the pure in heart may commune with Him directly without any intercessor. Man is free and not tainted with Original Sin. Judaism affirms life as good and seeks to endow it with spiritual and moral worth. The Jewish affirmation of faith that emphasizes God's unity is expressed in the Sh'ma: "Hear, O Israel, O Israel, The Lord Our God, The Lord is One."

Authoritative Jewish literature includes the Bible, the Talmud, the Responsa literature, and the Codes. The most authoritative Code is the Shulhan Arukh by Joseph Caro.

PRACTICES AND BEHAVIORAL STANDARDS: Judaism is a religion of deed rather than creed. The deeds required of a Jew are both ritual and ethical, the former in relation to God and the latter in relation to one's fellow man. Ethics is inseparable from religion in Judaism, and the deepest concern of the Torah in its broadest sense is morality, both individual and social.

In addition to the Sabbath, religious holidays include the three biblical pilgrimage festivals--Passover, Pentecost, Tabernacles, the New Year (Rosh Hashanah) and the Day of Atonement (Yom Kippur). All holidays except the Day of Atonement are observed for two days. The first two and last two days of Passover and Tabernacles are days on which work is forbidden. All manner of work is forbidden on the Sabbath as well as on holidays. The preparation of food is prohibited only on the Sabbath and the Day of Atonement. Hanukkah and Purim are post-Biblical holidays, and do not include a prohibition against work.

ORGANIZATIONAL STRUCTURE: The majority of Orthodox Jews are organized locally rather than nationally. However, the Union of Orthodox Jewish Congregations represents about 1,000 member congregations and was founded in New York City in 1898. Among other Orthodox Institutions are Yeshivas, Seminaries of Torah Study, including the Isaac Elchanan Theological Seminary and Yeshiva University; the Hebrew Theological College in Chicago, the New Israel Rabbinical College in Baltimore, Yeshiva Torah Vadath, and Hayim Berlin in New York. Orthodox rabbis are represented by the Rabbinical Alliance of America and the Rabbinical Council of America and other established rabbinical associations.

ROLE OF MINISTERS: A rabbi is the appointed spiritual leader who guides and represents the congregation. In addition, there are elected lay leaders, both in the congregation and in the Jewish community.

WORSHIP: What is distinctive about Jewish worship is its congregational or group character. There are fixed times for public worship, three times daily-morning, afternoon, and evening. Congregational worship has certain prerequisites, such as the "minyan" or quorum of ten men who constitute the minimum number for public worship. When the minyan is not available, individuals must worship privately, offering thanks and praise to God. A Jew must approach God with clean hands and a pure heart, with prayers prompted by a sincere and devoted heart.

Items for worship include the Torah or the Scroll of the Law and its accouterments, prayer books, Hebrew Bible, skull-caps, prayer shawls, and tefilin (phylacteries), which are to be worn by males at morning prayer (except on the Sabbath). (Male Jews are required to keep their heads covered.) Every synagogue contains the ark which houses the Torah and adequate storage space for worship equipment. In the event a synagogue is not available and some other building is used instead, non-Jewish symbols should be absent from the facility, at least while it is being used for worship by Jews.

DIETARY LAWS OR RESTRICTIONS: Dietary laws, beginning with Leviticus 11 and Deuteronomy 14, contain prohibitions against animals that do not have split hooves and chew their cud, sea food without fins and scales; cooking milk and meat together, and certain fowl. These laws are amplified by the oral law to include the complete separation of milk and meat, including the use of separate utensils for each. All permissible fowl and cattle must be ritually slaughtered.

FUNERAL AND BURIAL REQUIREMENTS: The purpose of Jewish funeral and burial requirements is both to honor the deceased and to provide comfort to the mourners. The requirements include ritual cleansing of the body, clothing the body in white shrouds and prayer shawl, male only, and the use of a simple wooden coffin. The funeral service is simple and prescribed by Jewish law. Following the burial, close relatives observe a mourning period (shiv'a) which is seven days.

Anyone in the presence of a dying person may guide him in the expression of Vidui (confession) and the affirmation of faith (the Sh'ma), but the presence of a rabbi is important both for guidance and consolation.

Autopsy is not permitted except in very unusual circumstances (e.g., promoting justice), because of prohibition against mutilation of the body and disrespect for the dead. A rabbi should be consulted before autopsy. Cremation is prohibited; burial in the earth is required.

MEDICAL TREATMENT: No restrictions. Jews consider physicians as instruments through whom God can effect a cure. Medical treatment is viewed as one means to help achieve good health.

OTHER: While the basic philosophy of Judaism is the sanctification of life, it recognizes the necessity to preserve and defend one's country, without which the "sanctification of life" becomes a meaningless phrase. In every U.S. war, Jews have served in the armed forces as a necessary act of defending their country and of helping to maintain it free and strong.

Throughout its venerable history, Judaism has come into contact with many peoples, religions, and creeds. It has both influenced and been influenced by these; yet it has ever retained its religious and cultural uniqueness and has remained true to the principles of ethical monotheism. Judaism does not seek to supplant other religions, but rather to labor with them in honorable fellowship to bring about the universal peace and justice on earth, and the light of God to the hearts of all men.

GENERAL SOURCE BOOKS: Belkin, S. In His Image. New York: Abelard-Schuman, 1961. Berkovits, Eliezer. God Man and History. New York: Jonathan David, 1979.

FOR MORE INFORMATION, CONTACT: The Orthodox Jewish community is represented by several rabbinical and congregational associations which may be contacted.

Rabbinical Alliance of America 156 Fifth Avenue New York, NY 10011 or

Rabbinical Council of America 275 Seventh Avenue New York, NY 10001 (212) 807 7888 or

Union of Orthodox Jewish Congregations of America 45 W. 36th Street New York, NY 10018 (212) 563 4000 or

Union of Orthodox Rabbis of the United States and Canada
235 E. Broadway
New York, NY 10002
(212) 964-6337

REFORM JUDAISM

ADDRESS: Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

OTHER NAMES BY WHICH KNOWN: UAHC; the "Union."

LEADERSHIP: President: Rabbi Alexander M. Schindler. Qualified rabbis identify with Reform Judaism by joining the Central Conference of American Rabbis. Congregations identify themselves as Reform by joining the Union of American Hebrew Congregations in the U.S. and Canada, or the World Union for Progressive Judaism overseas (see also "Organizational Structure").

MEMBERSHIP: 850 Member-congregations; 1.3 million members.

HISTORICAL ORIGIN: Judaism's history is chronicled in the Bible, and subsequently detailed in post-Biblical rabbinic literature. Of the three major branches of Judaism today, Reform Judaism, which began as a result of Jewish Emancipation in 19th century Germany and subsequent breakdown of the Ghetto walls, attempts to meet the demands of modern life by introducing modifications in traditional Jewish thought and practice.

In the United States, the history of Reform Judaism began in 1824 when 47 members of Congregation Beth Elohim in Charleston, South Carolina, requested reforms in the ritual and the introduction of English prayers in the worship service. When the congregation rejected the request, a group of members withdrew and founded a new congregation on November 21, 1824, and named it "The Reformed Society of Israelites." While this congregation did not last, its example led to the creation of others, such as Har Sinai in Baltimore and Emanu-El in New York. Rabbi Isaac Mayer Wise of Cincinnati, in 1873, succeeded in uniting a group of congregations to create the Union of American Hebrew Congregations (UAHC) (see also "Organizational Structure").

BASIC BELIEFS: Judaism is a religion based on progressive revelation. Reform Judaism believes that the Bible describes their ancestors' search for the nature of God and The Creator's requirements of human beings. Developing human knowledge has brought further revelation of God's omnipresence (present in all places at all times), omnipotence (unlimited power), and omniscience (unlimited knowledge and insight). Prayer is our Way of communicating with God directly without any intercessor. For Jews, every soul is born with capacity for good and evil, but Judaism affirms life as good and seeks to endow it with spiritual and moral worth. Immortality of the soul is the inheritance of everyone, especially those who are remembered for good.

All Jews subscribe to the Unity of God as expressed in the Sh'ma: "Hear, O Israel, the Lord our God, the Lord is One." Reform Judaism bases its teachings primarily on the Bible (commonly referred to as the "Old Testament" by Christians and others). However, in recent years, it has developed a literature of optional rituals (see also "Worship").

PRACTICES AND BEHAVIORAL STANDARDS: Judaism "is a religion of deed, rather than creed." The deeds required of a Jew are both ritual and ethical; the former in relation to God, the latter in relation to other human beings. Reform Judaism emphasizes ethical social behavior and social justice for all and is the only stream within Judaism to have included Yom Hashoa (Holocaust Remembrance Day) on its official calendar.

In addition to upholding and observing the Sabbath, Reform Judaism celebrates three Biblical Pilgrimage festivals, Pesah (Passover--March or April), Shavuot (Pentecost--May or June), and Succot (Tabernacles September or October), as well as Hanukkah (Feast of Lights--November or December) and Purim (Feast of Esther--February or March). Major emphasis is placed on observing Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement), both occurring in September or October. Most Reform congregations observe Rosh Hashanah for one day, in keeping~ with the Bible.

ORGANIZATIONAL STRUCTURE: Reform Jewish Congregations are self-governing religious communities, each of which elects its own rabbinic and lay leadership. Approximately 850 congregations as well as 14 regional Offices and 9 Camp-Institutes are currently members of the Union of American Hebrew Congregations (UAHC). Other national organizations, affiliates of UAHC, are the National Federation of Temple Sisterhoods, the North American Federation of Temple Brotherhoods, the National Federation of Temple Youth, the American Conference of Cantors, the Berit Milah Board, the National Associations of both Temple Educators and Administrators, and the Association of Reform Zionists of America (ARZA). In 1875, UAHC created a training school for American Reform rabbis, the Hebrew Union College of Cincinnati, which now includes campuses in New York, Los Angeles, and Jerusalem, Israel.

ROLE OF MINISTERS: The rabbi is the trained spiritual leader selected by the congregation to guide and represent the congregation. The cantor is a member of the congregational clergy whose major responsibility is the music of the synagogue, singing the liturgy, leading the congregation in prayer, and often is also the music and choir director. In addition, there are elected lay leaders, both in the Congregation and in the larger Jewish Community.

WORSHIP: Jewish worship is distinguished by its congregational or group nature. There are set times for congregational worship and Reform Jews are expected to attend and participate in these. Reform Judaism has published prayer books for public worship. Jews are also encouraged to have many home ceremonies in connection with the Sabbath and festivals, and to pray daily. Home prayer books have been published for use in home ceremonies and individual prayers.

Public worship requires the Torah, or Scroll of the Law and its accouterments, prayer books, and Hebrew Bible. Skull-caps and prayer-shawls are optional. Public worship takes place in a synagogue, usually oriented to the East so that worshippers pray facing Jerusalem. Every synagogue contains the ark which houses the Torah and adequate storage space for worship equipment.

DIETARY LAWS OR RESTRICTIONS: A matter of personal choice and congregational choice.

FUNERAL AND BURIAL REQUIREMENTS: Anyone in the presence of a dying person may guide them in the expression of Vidui (confession) and the affirmation of faith (the Sh'ma), but the presence of a rabbi is valuable both for guidance and consolation.

The purpose of Jewish funeral and burial requirements is both to honor the deceased and to provide comfort to the mourners. Observance of traditional practices is a matter of personal choice, decided upon by the family in consultation with a rabbi. Autopsy is permitted when medically necessary, unless the family objects. Cremation is a matter of individual choice; most choose burial in the earth.

MEDICAL TREATMENT: No restrictions. Acceptance and use of the latest medical advances for physical and mental health are encouraged.

OTHER: While the basic philosophy of Judaism is the sanctification of life, it recognizes the necessity to preserve and defend one's country, without which the "sanctification of life" becomes a meaningless phrase. Jews have served in the military in all U.S. wars, to defend their country and to help maintain it free and

strong. However, Judaism also upholds the right of any individual to object conscientiously to serve in the military.

Throughout its history, Judaism has come in contact with many peoples, religions, and creeds. It has both influenced and been influenced by them; yet it retains its religious and cultural uniqueness and remains true to the basic principles of ethical monotheism which are its basic teachings. Judaism does not seek to supplant other religions, but rather to labor with them in fellowship to bring about universal peace and justice on earth, and the light of God to all of mankind.

GENERAL SOURCE BOOKS:

Programs and Services. New York: UAHC, n.d.. 34pp.

FOR MORE INFORMATION, CONTACT:

Richard Cohen Associates
30 East both St.
New York, NY 10022
(212) 758-6969

INTRODUCTION: SIKH/SANT MAT GROUPS

The early 16th century was a time of bitter conflict in North India. A series of invasions which culminated in 1526 established Muslim supremacy. The Punjab area was one of the most hotly contested regions, and it was here that Nanak (1469-1539) was born. One day while bathing in a river, he had a vision of God's presence in which he was told to go into the world and teach the repetition of the Name of God, the practice of charity, meditation and worship, and the keeping of ritual purity through absolution.

According to tradition, after a full day of silence, he uttered the pronouncement, "There is no Hindu (the native faith of India) and no Musselman (Muslim)." He adopted a unique garb which combined both Hindu and Muslim features, and developed an eclectic faith which took elements from many religions, principally Hindus and Muslims. From Islam he taught of One Creator God, called the True Name to avoid such designations as Allah or Vishnu. From Hinduism he taught the ideas of karma, reincarnation and the ultimate unreality of the world. Nanak also emphasized the unique role of the guru (teacher) as necessary to lead people to God. After Nanak's death, nine gurus followed him in succession.

The fourth guru, Ram Dass, began the Golden Temple of Amritsar, the present headquarters of the world Sikh community. The fifth guru, Arjan, completed the Temple and installed the Sri Guru Granth Sahib, or Adi Granth, the collected writings of Nanak, within it.

The tenth guru Gobind Singh (1666-1718) had the most significant role in molding the Sikh community other than Nanak. He completed the Adi Granth in its present form and militarized the Sikhs by forming the Khalsa, the Community of the Pure. Members were initiated by baptism in which they drank and were sprinkled with sweetened water stirred with a sword. They changed their name to Singh (Lion) and adopted the five Ks: (1) Kesh, or long hair, a sign of saintliness; (2) Kangh, a comb for keeping the hair neat; (3) Kach, short pants for quick movement in battle; (4) Kara, a steel bracelet signifying sternness and restraint; (5) Kirpan, a sword of defense.

After Gobind Singh's death, the Adi Granth became the guru and no further human guru's were allowed. The military emphasis continued, however, and the Sikhs served with distinction in British army units.

In the United States, Sikhism has two distinct foci. Beginning in the first decade of this century, Sikhs began to migrate to the United States. That first wave of migration was shut off in 1917, but began anew in 1965 when new immigration laws were passed. Sikhs of Indian extraction have a number of centers around the United States which have formed a network in the Sikh Council of North America. In 1969 Yogi Bhajan began a mission to non Asian Americans which, while recognized by the Sikh authorities in Amritsar, has remained separate from the larger American Sikh community organizationally.

In the 19th century, a new spiritual current emerged in the Punjab, that part of India in which Sikhism enjoyed its greatest strength. Param Guru Shri Shiv Dayal Singh Sahib began to gather followers, and in 1861 formed the Radhasoami Satsang. It drew upon the Sikh tradition of repeating the name of God, and practiced a spiritual discipline called surat shabd yoga. It differed most radically from Sikhism in that it was led by a "living" guru. Two important Sant Mat groups were transplanted to America, the Radhasoami Satsang early in the twentieth century and the Ruhani Satsang after 1965. Both have found a following, but the Sant Mat tradition has found its greatest success in several Westernized versions, ECKANKAR and the Church for the Movement of Spiritual Awareness. Also, one Sant Mat group which had separated itself from the tradition in India enjoyed great success in the West in the 1970s as the Divine Light Mission under the then-youthful Guru Maharaj Ji. That group has recently assumed a very low profile and changed its name to Elan Vital.

ECKANKAR

ADDRESS: ECKANKAR International Office Box 27300 Minneapolis, MN 55427 U.S.A.

LEADERSHIP: Harold Klemp is the current spiritual leader of ECKANKAR

MEMBERSHIP: Members in over one hundred countries and facilities in North America, Europe, Africa, Australia and Asia.

HISTORICAL ORIGIN: The ECK teachings have ancient roots, but the religion of ECKANKAR became known to the modern world in 1965 when Paul Twitchell began writing and speaking about it. In his many articles and books, Paul Twitchell emphasized the importance of the personal experience of God via the Light and Sound of God.

Harold Klemp, the present Living ECK Master, continues and extends the work begun by Paul Twitchell.

ECKANKAR is a nonprofit religious organization and church with international headquarters in Minneapolis, Minnesota.

BASIC BELIEFS: ECKANKAR teaches that a spiritual life current, the Light and Sound, connects everyone with the Heart of God. This Light and Sound is the ECK, or Holy Spirit.

The word ECKANKAR refers to the knowledge and experience of God; its definition is "Co-worker with God." As a Co-worker each person can be a conscious participant in creating their own spiritual experience of life.

A key teaching of ECKANKAR is that each human being is an individual Soul, a divine spark of God. ECKANKAR teaches that through many lifetimes in the physical world each of us progresses to a full realization and manifestation of our innate God-like qualities, especially divine love.

The Living ECK Master serves as the Wayshower and spiritual guide. His only mission is to gather Souls who are ready and start them on the path to God again. He gives personal spiritual guidance through dream study, Soul Travel, and the spiritual exercises of ECK.

ECKANKAR's sacred book is The Sharyat-Ki-Sugmad, a set of religious scriptures which contain the body of the ECK teachings. Two volumes of The Sharyat-Ki-Sugmad have been published. Although many of the ECK teachings have been embodied in these and other books,

ECKANKAR is considered a living religion, in that it follows a living spiritual teacher and guide, the Living ECK Master of the time.

The three basic principles of ECK (ECKANKAR) are:

- 1) Soul is Eternal. It has no beginning or ending.
- 2) Whosoever travels in the high path of ECK always dwells in the spiritual planes.
- 3) Soul lives in the present. It has no past and no future, but always live in this moment.

These three principles are anchored to a fourth: Soul exists because of God's love for it.

PRACTICES AND BEHAVIORAL STANDARDS: Members of ECKANKAR practice spiritual exercises, usually for twenty to thirty minutes each day. Through these quiet contemplations one builds a spiritual foundation based on personal experience. Similar to prayer, the spiritual exercises bring members spiritual strength and understanding.

Members of ECKANKAR also study written spiritual instruction in the form of printed discourses by the Living ECK Master. These discourses are sent monthly to ECK members.

The ECKist places a high value on the spiritual insight to be gained from dreams, and many ECKists maintain dream journals or diaries to record dream and Soul Travel experiences.

ECKists regard Soul Travel as another tool to help them experience Divine Spirit. Soul Travel can be a general expansion of awareness and knowingness or a conscious experience of the heavenly worlds.

Many ECKists attend monthly or semi-monthly Satsang classes discussing the ECK discourses. Another regular ECK event is the HU Chant, in which ECKists gather to quietly chant or sing the word HU (pronounced like the man's name, Hugh). HU is regarded by ECKists as an ancient and holy name of God and the sound within all sounds. ECK Satsang classes and HU Chants are for ECK members, but both ECKists and the public are invited to attend book discussions and ECK Worship Services (see below).

ECKANKAR presents public seminars ranging from local "Afternoons of ECK" to large-scale international seminars with attendance of several thousand. ECK seminars are spiritual gatherings featuring talks, workshops, worship services and creative arts. The Living ECK Master attends and speaks at major ECK seminars.

October 22 is the spiritual new year in ECK. The annual ECKANKAR Worldwide Seminar is held on or close to this date and is a time of reunion and spiritual renewal for ECKists from around the world.

Individual spiritual progress in ECK is reflected in a series of initiations spanning many years. Especially significant are the Second Initiation, at which the individual makes a personal commitment to ECK, and the Fifth, at which one becomes a High Initiate or priest of ECKANKAR.

In his personal decisions, the ECKist follows his inner perception of God and Divine Spirit. He aspires to live by the highest attributes: total awareness, responsibility, and spiritual freedom. He acts within the laws of man while placing his attention upon the worlds of God. At the same time, he lives a responsible, involved existence, paying his own way, serving a useful function in society, and fulfilling his commitments to himself, his family, his employer, and his country. The ECKist accepts full personal responsibility for all his decisions and acts.

ECKANKAR imposes no strictures on its members regarding their personal lives. Issues such as abortion, divorce, sexual conduct, interracial marriage, or the right to die are considered individual decisions, and ECKANKAR as an organization takes no stance. ECKANKAR, however, strongly discourages the use of drugs other than for medical treatment. Smoking and the use of alcohol are not encouraged.

Membership in ECKANKAR is renewed annually; at the time of membership renewal, a donation is requested to help support the general works of ECK.

ORGANIZATIONAL STRUCTURE: ECKANKAR is a nonprofit religious organization and church with international administrative headquarters in Minneapolis, Minnesota. The spiritual home of ECKANKAR is the Temple of ECK in Chanhassen, Minnesota, completed in 1990.

ECKANKAR has a hierarchical structure. As noted above, the Living ECK Master is the spiritual leader of ECKANKAR. Some seventy-five volunteer regional leaders, known as Regional ECK Spiritual Aides (RESAs), report to the main ECKANKAR office. A RESA oversees ECKANKAR activities within the state, province, or country assigned to him or her, assisted by an organization of volunteer workers who coordinate regional and local ECK activities.

Subordinate churches chartered by the parent church have been established in almost every state in the U.S., and are being established in other countries. These subordinate churches, each led by a RESA, are known as Satsang Societies.

ROLE OF MINISTERS: An ECKist who attains the Fifth Initiation is ordained as a priest of ECKANKAR and is known within ECKANKAR as an ECK High Initiate, ECK priest, or Mahdis.

Any High Initiate in good standing is able to lead ECK Worship Services and perform ECK wedding, memorial, and consecration (similar to baptism) ceremonies. Some High Initiates receive further training and appointment as Initiators, enabling them to officiate at ECK initiations; others may be appointed and trained as ECK Spiritual Aides, enabling them to assist ECK members and others with problems of a personal spiritual nature. The head clergy for a region is the RESA, as described above.

WORSHIP: The ECK Worship Service is a one-hour service featuring a brief reading from one of the ECK books, the singing of the HU and silent contemplation, and an open discussion of a spiritual topic. Guidelines for these services are provided to ECK clergy by the ECKANKAR International Office. An ECK Worship Service may be conducted by any ECK priest in good standing. In certain cases, a Fourth Initiate may be given permission by ECKANKAR to lead a service as a lay officiator. The officiator of the service is responsible to the Regional ECK Spiritual Aide for the region in which the service is held.

DIETARY LAWS OR RESTRICTIONS: No restrictions. ECKists who have received the Second Initiation are encouraged to fast on Fridays but may choose the kind of fast that best suits them. Rather than a full fast, one may choose to eat lightly or to simply keep one's attention on God and the Holy Spirit throughout the day.

FUNERAL AND BURIAL REQUIREMENTS: No restrictions. Both autopsy and cremation are permitted. Many ECKists prefer cremation. Memorial services may be performed by an ECK priest using material from the ECK books. ECKANKAR plans to offer a full memorial service.

MEDICAL TREATMENT: In case of illness the individual is encouraged to seek the advice of a physician or other licensed health practitioner, but the final decisions related to medical treatment are a matter of individual choice.

OTHER: ECKANKAR regards military service and bearing arms as a matter of individual choice and responsibility and does not encourage or condone resistance to service or non-participation in the armed forces. Many ECKists either currently serve in armed forces or are veterans of past service.

ECKANKAR acknowledges the important spiritual role of other religions and recognized religious leaders, including Jesus, Buddha, and Muhammad. Members are expected to respect the privacy and beliefs of others when discussing religious matters.

GENERAL SOURCE BOOKS:

Ellwood, Robert S., and Harry B. Partin. Religious and Spiritual Groups in Modern America. Englewood Cliffs, NJ: Prentice Hall, 1988. 328pp.

Klemp, Harold. The Golden Heart, Mahanta Transcripts, Book 4. Crystal, MN: Illuminated Way Pub., 1990. 336pp.

_____, How to Find God. Mahanta Transcripts, Book 2. Minneapolis: Eckankar, 1988). 375pp.

_____, The Living Word Crystal, MN: Illuminated Way Publishing, 1989. 269pp.

_____, Soul Travelers of the far Country. Minneapolis: Eckankar, 1969. 241pp.

Paul Twitchell. Eckankar: The Key to Secret Worlds. Minneapolis: Eckankar, 1969. 249pp.

FOR MORE INFORMATION, CONTACT:

Jack Heyl
ECKANKAR International Office
Attn: Spiritual Services
P.O. Box 27300
Minneapolis, MN 55427
(612) 544-3001
Fax: (612) 544-3754

ELAN VITAL

ADDRESS: Box 6130
Malibu, CA 90264

OTHER NAMES BY WHICH KNOWN: Formerly known as the Divine Light Mission

LEADERSHIP: The spiritual master of Elan Vital is Maharaji.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The Divine Light Mission (the original name of Elan Vital) was founded in India in 1960. Since that time, Maharaji (formerly known as Guru Maharaj Ji) has inspired a worldwide movement that is active in approximately 55 countries.

The Divine Light Mission was formally established in the United States in 1971 as a nonprofit religious organization and in 1974 was recognized as a church by the United States Internal Revenue Service under IRS Section 501 (C)(B). Elan Vital was established as a successor organization to the Divine Light Mission in the early 1980s.

BASIC BELIEFS: Although Elan Vital has dropped many of its Indian cultural trappings, the group's world view is rooted in the Sant Mat. Maharaji reveals an experience called "Knowledge," which itself cannot be adequately described in words but which can be experienced through satsang, service and meditation, the fundamental practices of this worship. Maharaji's teachings given in satsang programs have special authority and meaning to all members and are circulated and read throughout the membership. Other brochures and pamphlets are printed from time to time.

PRACTICES AND BEHAVIORAL STANDARDS: There are no ethical practices in terms of rules and regulations. Members believe that involvement in satsang, service and meditation results in an inner code of conduct which guides behavior. The central practice is meditation.

There are three special religious holidays which are observed by all members and last up to seven days. These are in March or April (Holi Festival), in July (Guru Puja), and in November (Hans Jayanti).

ORGANIZATIONAL STRUCTURE: Elan Vital has an Informal organization build around the personal relationships between Maharaji and his followers.

ROLE OF MINISTERS: The Ministers of Elan Vital (Initiators or Mahatmas) travel continuously around the world. Ministers teach and initiate interested persons into the practice of meditation as a means of self-realization. Any member of Elan Vital while serving in the Armed Forces may receive special permission from National Headquarters or the nearest community coordinator to conduct and coordinate church meetings on military installations.

WORSHIP: Members meditate formally twice daily and attend spiritual discourse when possible.

DIETARY LAWS OR RESTRICTIONS: Most members are encouraged to be vegetarians, but this is a personal choice.

FUNERAL AND BURIAL REQUIREMENTS: None. No restrictions with respect to autopsy or cremation. A minister is not required at death.

MEDICAL TREATMENT: No restrictions.

OTHER: Elan Vital does not take a position with respect to service in the Armed Forces.

Elan Vital holds introductory programs to attract new members, but most persons come to the group through acquaintances with other members.

There is no conflict between Elan Vital and other faiths. The teachings of Maharaji involve the member in an experience, not a belief, according to the organization.

GENERAL SOURCE BOOKS:

Since changing names and transforming the organization, no written material of any substance has appeared either by the organization or descriptive of it.

FOR MORE INFORMATION, CONTACT:

[Editor's note: Possibly because attacks upon it in the 1970s, the Divine Light Mission adopted a very low profile and as Elan Vital Maharaj Ji has continued a policy of not relating to outside information gathering efforts. Recent attempts to gain status reports on the organization by researchers have been completely ignored by the leadership.]

CHURCH OF THE MOVEMENT OF SPIRITUAL INNER AWARENESS

ADDRESS: 3500 W. Adams Blvd.
Los Angeles, CA 90018 or
P.O. Box 3935
Los Angeles, CA 90051

OTHER NAMES BY WHICH KNOWN: MSIA

LEADERSHIP: MSIA does not have an international "leader" as such. John-Roger is MSIA's Spiritual Director, John Morton is the Spiritual Advisor, and Paul Kaye is the President.

MEMBERSHIP: MSIA has no formal membership. About 4,500 people currently study with the Church of MSIA (which means that they subscribe to Soul Awareness Discourses). About 3,000 are in the U.S., and about 1,500 are in other countries, mainly Mexico and Latin America; England, France, and other parts of Europe; Australia; Canada; and Nigeria. Congregations in MSIA take the form of meetings, seminars, conferences, classes, retreats, etc., which are scheduled in various communities, and students are invited to participate in them.

HISTORICAL ORIGIN: MSIA began in the U.S. and was incorporated as a church in 1971. From this country, it has spread to other parts of the world.

BASIC BELIEFS: MSIA teaches Soul transcendence, which is a person's becoming aware of himself/herself as a Soul and, more than that, as one with the Divine. The Soul is perfect but inexperienced, and it comes to this level (Earth) to gain experience and, also, to balance past actions. It is by unconditionally loving and forgiving oneself, others, and all situations that the past can be balanced and a person can expand the awareness of himself/herself as divine, as "made in God's image," and can live here with that awareness.

Students in MSIA work with the Mystical Traveler, a spiritual consciousness that exists throughout all levels of creation and that is a guide into the higher levels of Spirit. In December 1963, John-Roger received the spiritual mantle as the physical anchor point of the Mystical Traveler Consciousness, and in 1988, this passed to John Morton. John-Roger remain the spiritual wayshower for those he has initiated.

On this physical level, a person's work is to serve and to follow the teaching of Jesus Christ: love your neighbor as yourself. Part of doing this is to recognize and honor the Divinity in each person, as well as to realize that each person is responsible for making choices about how to live his/her life. These choices offer the opportunity of learning and growing, which is what the Soul has come here to do. For this reason, MSIA does not have rules and regulations governing behavior. At the same time, it does encourage people to do what works for them and to enhance these nine qualities in their inner and outer lives: health, wealth, and happiness; prosperity, abundance, and riches; loving, caring, and sharing. Above all, the emphasis is on people's gaining their own experience of the Divine.

Guidelines in MSIA are simply stated: Take care of yourself so you can help take care of others. Don't hurt yourself and don't hurt others. Use everything for your advancement and upliftment. And basic precepts include the following: Out of God come all things. God loves all of Its creation. Not one Soul will be lost. The kingdom of heaven is within, and each person is an heir to that kingdom.

Students study the Soul Awareness Discourses and listen to Soul Awareness Tapes, which form the core of the teachings of MSIA. After two years of study, a person may apply for initiation, and levels of initiation

in MSIA correspond to levels of consciousness both within and outside of each person: astral (imagination), causal (emotions), mental (mind), etheric (unconscious), and Soul. Through continued study and spiritual exercises (silent meditation), a person may be initiated to successive levels.

PRACTICES AND BEHAVIORAL STANDARDS: The response to this item should particularly include mention of anything which might conflict with Army regulations. Such practices might include holidays or holy days observed with special activities, or special behavior demanded by the group. Attention should also be directed to any special clothing or appearance standards which would affect group members as military personal clothing, religious articles, jewelry and grooming.

There are no group practices or special behavior demanded by the Church, nor are there any requirements as to clothing, grooming, jewelry, etc. Students are encouraged to spend two hours a day doing spiritual exercises (silent meditation) individually.

Students may come together for a seminar, at which they listen to an audio tape or watch a video tape by John-Roger. They may also take classes and attend MSIA events, and ministers in various areas hold regular meetings.

Soul Awareness Discourses and Soul Awareness Tapes are considered to be private and personal to the person owning them and should not be shared with others.

ORGANIZATIONAL STRUCTURE: The Church has a Board of Directors, which oversees the general direction of the Church. It also has administrative officers president, vice-president, secretary, and treasurer who run the day-to-day operations of the Church.

ROLE OF MINISTERS: After a two-year period of study in MSIA, a person may apply for ordination, and many people studying in MSIA are also ministers. Ministers are ordained to minister to all, regardless of race, creed, color, situation, circumstance, or environment. The ministry is primarily spiritual, and the focus of the ministry is on service to God, others, and self. Each minister determines for himself/herself what form his/her ministry takes, and ministers often participate in a variety of individual and group service projects.

WORSHIP: There are no worship services per se in MSIA. Students often come together for seminars, either given in person by John-Roger or where they listen to an audio tape or view a video tape by John-Roger. The seminar may also include a meditation and chanting "Ani-Hu." (nanny" is a word evoking empathy, and "Hu" is a Sanskrit word referring to God.)

Students are encouraged to do spiritual exercises (silent meditation) for two hours each day; this is done individually.

DIETARY LAWS OR RESTRICTIONS: None. This is a matter of individual choice.

FUNERAL AND BURIAL REQUIREMENTS: The answer to this question should encompass a statement of customary practice at the time of death, including a notation of any specific requirements for the proper care of the body, role of a minister/priest(ess), and restrictions on autopsies, cremation, burial at sea, and common preparation of a body for burial.

There are no Church requirements or restrictions in this area; it is a matter of individual choice. At another person's death, the function of a minister in MSIA would generally be to hold a focus of peace and loving so that the person can make the transition in the way that is right for him/her. (This could very well include assisting the person in following the guidelines of his/her own religious beliefs and practices.) The emphasis would be on loving, acceptance, and forgiveness and an awareness of the presence and love of

God.

MEDICAL TREATMENT: None. This is a matter of individual choice.

OTHER: There are no Church guidelines either concerning members serving in the military or adopting an attitude of pacifism.

The focus of the Church is on making the teachings of MSIA available to those who are looking for them, and there is no "recruitment" of new people into MSIA. If someone would like to know more about MSIA, students are usually glad to share about the Church and their experience with the teachings. MSIA may also publicize seminars and other events to the public, but this is more like an invitation to participate, not active recruitment.

GENERAL SOURCE BOOKS:

The following books by John-Roger give an idea of various facets of MSIA's teachings. The Soul Awareness Discourses give the most complete information. (The discourses are 144 booklets, designed to be read one each month.)

About MSIA (brochure)

John-Roger, Inner Worlds of Meditation. New York: Baraka Press, 1976. 100pp.

_____, Journey of a Soul New York: Baraka Press, 1975. 60pp.

_____, The Power Within You. New York: Baraka Press, 1984.

FOR MORE INFORMATION, CONTACT:

Ms. Jeeni Wong
Public Representative and Legal Counsel
3500 West Adams Blvd..
Los Angeles, CA 90018
(213) 737-4055 or (213) 737-1534

SIKH COUNCIL OF NORTH AMERICA

ADDRESS: 95-30 118th St.
Richmond Hill, NY 11419

OTHER NAMES BY WHICH KNOWN: Sikh Dharma

LEADERSHIP: The S.G.P.C., located at the Golden Temple in Amritsar, India, is recognized as the chief administrative body of the Sikh religion.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The Sikh Dharma was founded in the 16th century as reform movement; it drew from the universal aspects of many religions, especially Hinduism and Islam. The founder was Guru Nanak (1469-1538), who was followed by a succession of nine other gurus, or teachers, who laid a firm foundation for the spiritual, social, and political community of Sikhs. Guru Arjun, the fifth Guru, compiled the writings and hymns of his predecessors into a volume of scriptures which was completed and put into its present form by Guru Gobind Singh, the tenth master. This volume, the Sri Guru Granth Sahib, is now recognized as the only living embodiment of the spirit of Guru Nanak and is held in highest reverence by all Sikhs.

The beginning of Sikh organization in the United States can be traced to the arrival of Jawala Singh and Wisakha Singh, two advocates of Indian independence, who came to California in 1908. They owned a ranch on the Holtville River near Sacramento where they practiced Gurbani Kirtan (singing songs from the Sri Guru Granth Sahib). Then in 1912 a lot was purchased at Stockton, California and the Sri Guru Granth Sahib installed in a gurdwara (place of worship). Money was raised for a temple, which for several decades was the only Sikh center in the United States. After World War II, and particularly after immigration barriers were lowered in 1965, Sikhs began migrating to the United States until by 1974 there were close to 100,000 Sikhs in this country. Centers can now be found in cities and towns across the United States.

BASIC BELIEFS: Sikh Dharma teaches that there is one god who created all beings. He is the One upon whom we all depend for our next breath and hence for our life. He is Self-existent, Immortal, Immanent, Transcendent, Omnipotent, Omnipresent, and Omniscient. God is experienced through "Nam," meditation on the primal creative sound current which gives life to all creation. According to Guru Nanak, a Sikh should constantly praise the One creator.

The Sri Guru Granth Sahib, the living embodiment of the guru, is the supreme scriptural authority for all Sikhs. The Sikh tradition also has a number of other compositions which, while less important than the Sri Guru Granth Sahib, carry the authority of scripture (e.g., some of the traditional biographies of Guru Nanak, and some of the compositions of Guru Gobind Singh). The Sikh Rehit Maryadas is a written code of ethics and protocol propagated by the S.G.P.C. which all Sikhs are directed to obey.

PRACTICES AND BEHAVIORAL STANDARDS: The Sikh lifestyle is centered on the idea of the spiritual family, which may be achieved in community life. Members are directed to rise before sunrise and chant God's name and meditate, work by the sweat of their brow, share with others, and live righteously (put the needs of others first). Sikhs are encouraged to learn Gurmukhi, the language in which the scriptures are written.

Traditional Holidays of the Sikh Dharma are Baisakhi Day (in April--the birthday of the Khalsa; the Martyrdom Days of Guru Tegh Bahadur (in November) and Guru Arjun Dev (in May); and the birthdays of all ten of the Sikh Gurus, especially Guru Nanak (ca. November 25) and Guru Gobind Singh (ca.

December 22). (The difficulty of specifying dates results from the tradition of celebrating the Gurus' birthdays on full moons.)

ORGANIZATIONAL STRUCTURE: The Sikh Council for North America is the major organization which attempts to provide communication and coordination for those Sikh congregations and temples located across the United States serving predominantly Indian-American Sikhs.

WORSHIP: Group worship is stressed but not required. Daily worship at a Gurdwara (literally, "gate of the guru" or temple) is recommended. The Sadhana (spiritual discipline) consists of reciting the "Banis" or Sikh prayers, meditation, and the chanting of God's Name for at least an hour.

Minimally, Sikhs should maintain a copy of the Nit Nem or the daily prayers of the Sikh Dharma. Special facilities for worship are not required, although Sikhs traditionally worship together at a Gurdwara.

DIETARY LAWS OR RESTRICTIONS: The Scriptures specifically prohibit the eating of fish and meat, and the consumption of alcohol or any other intoxicant or drug.

FUNERAL AND BURIAL REQUIREMENTS: Sikhs are generally cremated. Ministers are not required at the time of death, but are required for the cremation ritual. There are no restrictions with respect to autopsy.

MEDICAL TREATMENT: Sikhs prefer natural methods of preventative medicine and healing (i.e., exercise, nourishing food, etc.). In severe cases allopathic procedures and/or surgery are acceptable.

OTHER: Sikhs have traditionally been outstanding soldiers, beginning with their own community's battle with local suppressive forces, and later as members of the British and Indian armies. They stress patriotism, freedom, and commitment to one's country.

All Sikhs are directed by the order of Guru Gobind Singh to keep all their hair uncut (including beards) and to keep their hair tied on top of the head in a turban. Uncut hair, known as kesh, is kept neat by a kangha, or comb. Sikhs also wear kachera, a special underwear originally designed to allow freedom of movement in battle; the kara, a steel bracelet which is a sign of an inseparable bond with God; and the kirpan, a dagger which represents the commitment of Sikhs to defend truth, righteousness, and those who cannot defend themselves (the tenets of the Sikh faith permit the symbolic carrying of a kirpan; e.g., in the form of a picture of a sword).

GENERAL SOURCE BOOKS:

Junior Encyclopedia of Sikhism. New Delhi, India: Vikas Pub. House, 1985. 181pp.

Register of Sikhs in the United States and Canada. Redwood City, CA: The Sikh Foundation, 1972. 141pp.

Sing, Ganda. The Sikhs and Their Religion. Redwood City, CA: The Sikh Foundation, 1974. 120pp.

FOR MORE INFORMATION, CONTACT:

Sikh Council of North America
95-30 14th St.
Richmond Hill, NY 11419

SIKH DHARMA

ADDRESS: 1649 So. Robertson Boulevard
Los Angeles, CA 90035

OTHER NAMES BY WHICH KNOWN: None.

LEADERSHIP: The S.G.P.C., located at the Golden Temple in Amritsar, India, is recognized as the chief administrative body of the Sikh religion in India. In 1971, Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji was ordained at a ceremony at the Akal Takht in Amritsar, India, to be both spiritual and administrative leader for the Sikh religion in the Western Hemisphere and Europe.

NATIONAL LEADER: Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji (also known as Yogi Bhajan), but referred to by members as the Siri Singh Sahib.

MEMBERSHIP: 250,000 in the U.S.; 17,000,000 Worldwide.

HISTORICAL ORIGIN: The Sikh Dharma was founded in the 16th century as reform movement; it drew from the universal aspects of many religions, especially Hinduism and Islam. The founder was Guru Nanak (1469-1538), who was followed by a succession of nine other gurus, or teachers, who laid a firm foundation for the spiritual, social, and political community of Sikhs. Guru Arjun, the fifth Guru, compiled the writings and hymns of his predecessors into a volume of scriptures which was completed and put into its present form by Guru Gobind Singh, the Tenth Master. This volume, the Siri Guru Granth Sahib, is now recognized as the only living embodiment of the spirit of Guru Nanak and is held in highest reverence by all Sikhs.

While Sikhs have resided in the U.S. since the first decade of the 20th century, Americans did not begin converting to Sikhism until after the arrival of Yogi Bhajan in 1969.

BASIC BELIEFS: Sikh Dharma teaches that there is One God who created all beings. He is the One upon whom we all depend for our next breath and hence for our life. He is Self-existent, Immortal, Immanent, Transcendent, Omnipotent, Omnipresent, and Omniscient. God is experienced through "Nam," meditation on the primal creative sound current which gives life to all creation.

According to Guru Nanak, a Sikh should constantly praise the One Creator. This praise is given by chanting the Name of God, which in the original language is "Sat Nam" (God's Name is Truth) or "Wahe Guru" (Experience of Infinite Wisdom). Chanting God's Name is also done by repeating the mantra, "Ek Ong Kar Sat Nam Siri Wha Guru," which translates, "There is one Creator who has created this creation. Truth is His name. He is Great; He is all Wisdom."

The Siri Guru Granth Sahib, the living embodiment of the Guru, is the supreme scriptural authority for all Sikhs. The Sikh tradition also has a number of other important compositions, including traditional biographies of Guru Nanak and the compositions of Guru Gobind Singh. The Sikh Rehit Maryada is a written code of ethics and protocol which all Sikhs are directed to obey.

PRACTICES AND BEHAVIORAL STANDARDS: The Sikh lifestyle is centered on the idea of the spiritual family, which may be achieved in community life. Members are directed to rise before sunrise and chant God's Name and meditate, to work by the sweat of their brow, share with others, and live righteously (put the needs of others first). Sikhs are encouraged to learn Gurmukhi, the language in which the scriptures are written.

Traditional Holidays of the Sikh Dharma are Baisakhi Day (April 13--the birthday of the Khalsa; the Martyrdom Days of Guru Tegh Bhadur (in November) and Guru Arjun Dev (in May); and the birthdays of all ten of the Sikh Gurus, especially Guru Nanak (ca. November 25), Guru Gobind Singh (ca. December 22), and the birthday of Guru Ram Dass (ca. October 29). (The difficulty of specifying dates results from the tradition of celebrating the Gurus' birthdays on full moons.)

ORGANIZATIONAL STRUCTURE: Sikh Dharma in the West is led by the Khalsa Council, made up of the Mukhia Singh Sahibs (male regional ministers) and Mukhia Sardarni Sahibas (female regional ministers), as well as other ministers appointed by the Siri Singh Sahib. The Khalsa Council meets semi-annually and is headed by a Secretary General. The regional ministers function as liaisons between the council and local congregations, each led by local ministers (a Singh Sahib or a Sardarni Sahiba).

ROLE OF MINISTERS: Each local congregation is led by a minister, who is trained as a teacher and authorized by the Siri Singh Sahib to administer to the needs of all those who practice the Sikh way of life.

WORSHIP: Group worship is stressed but not required. Daily worship at a Gurdwara (literally, "gate of the Guru" or temple) is recommended. The Sadhana (spiritual discipline) consists of reciting the "Banis" or Sikh prayers, meditation, yoga, and the chanting of God's Name.

Minimally, Sikhs should maintain a copy of the Nit No or the daily prayers of the Sikh Dharma. Special facilities for worship are not required, although Sikhs traditionally worship together at a Gurdwara.

DIETARY LAWS OR RESTRICTIONS: Sikhs are prohibited from eating fish, meat and fowl, and from consuming alcohol or any other intoxicant and drugs that are not medically indicated.

FUNERAL AND BURIAL REQUIREMENTS: Sikhs are generally cremated. Ministers are not required at the time of death, but are required for the cremation ritual. Autopsies should not be performed on Sikhs because Sikhs are required to be cremated with their bodies intact.

MEDICAL TREATMENT: Sikhs prefer natural methods of preventative medicine and healing (i.e., exercise, nourishing food, etc.). Allopathic procedures and/or surgery are, however, acceptable.

OTHER: Sikhs have traditionally been outstanding soldiers, beginning with their own community's battle with local suppressive forces, and later as members of the British and Indian armies. They stress patriotism, freedom, and commitment to one's country.

All Sikhs are directed by the order of the Tenth Sikh Guru, Guru Gobind Singh, to wear a turban and to keep all of their hair uncut (including beards) and to keep their hair tied on top of the head in a turban. Uncut hair, known as kesh, is kept neat by a kangha, or comb. Sikhs also wear kachera, a special underwear originally designed to allow freedom of movement in battle; the kara, a steel bracelet which is a sign of an inseparable bond with God; and the kirpan, a dagger which represents the commitment of Sikhs to defend truth, righteousness, and those who cannot defend themselves (the tenets of the Sikh faith permit the symbolic carrying of a kirpan; e.g., in the form of a small replica of a sword). Ministers of the Sikh Dharma normally wear special dress: a long hemmed shirt (kurta) and churidars, which are a special kind of pants that fit closely from the knee to just above the ankle (very similar to jodhpurs).

GENERAL SOURCE BOOKS:

Cole, W. Owen, and Piara Singh Sambi. *The Sikhs*. London: Routledge and Degan Paul, 1978). 210pp.

Johar, Surinder Singh. *Handbook on Sikhism*. Delhi: Vivek Pub. Co., 1977. 197pp.

Macauliffe, Max A. The Sikh Religion. 6 vols. New Delhi: S. Chand & Co., 1978.

FOR MORE INFORMATION, CONTACT:

Mukhia Singh Sahib Ram Das Singh Khalsa 1038 So. Robertson Blvd., Suite One P.O. Box 35330 Los Angeles, CA 90035 (213) 659-8844

INTRODUCTION: "OTHER" GROUPS

The groups considered in this section manifest the wide variety of religious options available in the U.S. They draw upon several distinct religious impulses, each with a long heritage.

METAPHYSICAL GROUPS

One can trace within the Western religion an alternative tradition which might be termed mystical, Platonic, or idealistic. This tradition emerged in force in the nineteenth century in philosophical idealism which in America became visible in the movement called Transcendentalism. What has been termed the Metaphysical movements in America represent a blossoming of this old alternative tradition in the atmosphere of religious freedom and relative secularity of nineteenth century America. The three main branches of metaphysical religion emerged in the nineteenth century as Spiritualism, Theosophy, and New Thought. Each affirmed the reality of a spiritual reality of which the visible material world was but a pale reflection.

Spiritualism was built around the belief in the possibility of contacting the spiritual world, specifically the spirits of the departed, through the use of the talents of very special people called mediums. Spiritual became a fad in the 1850s and then settled into a quieter existence as a new religious movement. The Universal Church of the Master described below is a typical Spiritualist group.

Theosophy grew out of spiritualism but directed its contact to a more evolved group of spiritual being who comprise what was thought of as the Spiritual Hierarchy of the cosmos. These masters spoke to the leaders of the Theosophical Society which became the source of a number of groups as new claims to contact with the Masters were put forth. The "I AM" Religious Activity and the Church Universal and Triumphant are two contemporary groups which have claimed contact with the Spiritual Hierarchy through their founder/leaders.

New Thought grew directly out of Christian Science. Christian Science had asked the question of healing within the context of an idealist philosophical framework. New Thought, begun by one of Mary Baker Eddy's students, Emma Curtis Hopkins, differed from Christian Science at first over organizational disputes, but has during the twentieth century developed in various new perspectives which have taken it some distance from Christian Science. The United Church of Religious Science is one form of New Thought (as is the Unity School of Christianity considered in the first section of this manual).

PSYCHIC GROUPS

From ancient times, people have claimed powers of mind and spirit far surpassing those recognized by modern science. In years past, these phenomena (e.g., spiritual healing, telepathy, clairvoyance, mind over matter) were termed "supernatural; they are now known as "psychic," and studied by scientists.

The growth of psychic practitioners led to the development of psychical research. The British Society for

Psychical Research was established in 1880, and the American Society in 1882. In studying psychic phenomena, Dr. Rhine of Duke University coined the term "extra-sensory perception (ESP)" and helped make "parapsychology" a discipline of study. The growth of parapsychology, including its membership in the American Association for the Advancement of Science, provided a dynamic base upon which psychic groups could build.

Religious groups with an essential element of belief and practice in psychic phenomena, including the Church of Scientology and the Foundation Faith of the Millennium, continue the older metaphysical tradition and cannot be sharply distinguished from the older metaphysical groups. In general, they believe in the reality of the phenomena studied by parapsychologists. They usually offer members various ways to develop their powers, and some have members with special abilities which can be used by individuals to aid in dealing with personal problems.

There are several hundred psychically-oriented bodies in the U.S. The two considered here grow out of this general background, and are not directly related to other bodies.

MAGICK

Magick (not "magic," which is considered a stage performer's art and not a religion) groups have experienced considerable growth since the 1960s. These groups are distinguished by their use of occult practices (astrology and divination) and magick (the ability to willfully change the world by manipulating the cosmic forces). While like the psychic dimension, magick is as old as known history. Its contemporary revival, however, began in the early 1900s.

The most popular form of magical religion Neo-Paganism is a nature-oriented religion based on the worship of the male-female polarity, the observance of the agricultural seasons, and magic. Worship of the male-female aspects of nature usually is expressed as allegiance to the Horned God and the Great Mother Goddess. Ritual follows the movement of the sun and moon. Neo-Pagans see themselves as reviving the pre-Christian religion of Europe and the Mediterranean Basin and manifest as Norse, Druid, or Egyptian in format. By far the Wiccans compose the largest segment of the neo-Pagan community. Wicca or Witchcraft is derived from the ancient Paganism practiced in Western Europe, especially the British Isles.

Magick, an essential element in modern Wicca, seeks mastery of all the cosmic forces believed to control the world. Witches believe in the ancient principal of "as above, so below," and in their worship seek to create a microcosm, a magical image of the whole. The universe is generally viewed as a sphere. The magical circle, drawn at the beginning of all magical rituals, is the outline of the microcosm intersecting the floor.

Witchcraft had grown slowly until the repeal of the last of England's anti-witchcraft laws in the 1950s. Growth accelerated in the 1960s and 1970s. There are no less than thirty different Wicca groups and hundreds of independent covens functioning in the United States. The Gardnerians are one of several modern Wicca groups. They trace their history to Gerald B. Gardner who initiated the current Wiccan revival. However, most Wiccans now follow an eclectic practice which values creativity and is constantly changing and altering ritual while remaining within the basic nature Goddess orientation.

During the 1980s many Neo-Pagans and Wiccans joined the Armed Forces. Recently they have formed a network to assist in their relating to the military. The Network may be contacted through its newsletter, Pagan Military Newsletter, 829 Lynn Haven Parkway, Virginia Beach, VA 23452.

Secrecy is a major element of the existence of both Witchcraft and Satanism (discussed below). Secrecy is protective (known members often lose their jobs, friends or status), and serves to guard the sacred mysteries of the group.

SATANISM

Often confused with Neo-Paganism and Wicca, Satanism is the worship of Satan (also known as Baphomet or Lucifer). Classical Satanism, often involving "black masses," human sacrifice, and other sacrilegious or illegal acts, is now rare. Modern Satanism is based on both the knowledge of ritual magic and the "anti-establishment" mood of the 1960s. It is related to classical Satanism more in image than substance, and generally focuses on "rational self-interest with ritualistic trappings." Modern Satanism began with the Church of Satan, founded by Anton LaVey in 1966. From it, in the 1970s, several groups emerged and quickly disappeared. The Temple of Set is the only substantive offshoot to survive into the 1980s.

Modern Satanists have found it relevant to distinguish themselves from what is termed contemporary devil-worship. By Devil-worship is meant the various informal activities which have appeared in the 1980s around teenage use of Satanic symbols, killings of serial killers professing to have been worshipping the Devil, and various reports of "Satanic" crime. Modern Satanists (i.e., the Church of Satan and Temple of Set) profess a pro-life philosophy and do not condone illegal action by people affiliated with those organizations.

INDIVIDUALLY DISTINCTIVE GROUPS

Within the variety of American religion are a number of groups which are highly individual in nature. That is, while their origins can often be traced to any number of the major world religions, they have developed beliefs, systems, or structures which are considerably different from those traditions.

Several of the groups discussed in this section fall within this general framework: the Baha'i Faith, the Native American Church, and the Universal Life Church.

Baha'i is a major new faith built on the revelations given to several Persian mystics of the 19th century. While growing on an Islamic base, it has moved to a more universal outlook.

The Native American Church is one of many that uses psychedelic substances as a visionary aid and sacramental element. They are distinctive in being both the oldest and the only one with government sanction to use the designated drugs.

The Universal Life Church represents a response to the religious freedom in America by individuals with a strong independent strain in their religious thought.

The Universal Life Church has spawned a number of similar church bodies including the Crown of Life Fellowship, the Life Science Church, the Calvary Grace Church and the Brotherhood of Peace and Tranquility.

Rastafarian are a new religion developed in Jamaica in the early twentieth century and imported to America in recent decades. It draws on themes familiar from Black Judaism and Black Islam, but is distinct from both.

Finally, Vajradhatu is a Buddhist group, but out of a Tibetan rather than a Japanese tradition.

BAHA'I FAITH

ADDRESS: 536 Sheridan Road
Wilmette, IL 60091

OTHER NAMES BY WHICH KNOWN: National Spiritual Assembly of the Baha'is of the United States.

LEADERSHIP: In the Baha'i writings there are clear provisions for an elected body that governs the affairs of the Baha'i world community. This nine-member council, called the Universal House of Justice and located in Huffy, Israel, was first elected in 1963. As head of the Faith it ensures the unity and progress of the Baha'i Cause. It legislates on all matters not expressly covered in the writings of Baha'u'llah or Abdu'l-Baha. It oversees the work of 148 (as of April 1988) National Spiritual Assemblies and directs the work of the Baha'i International Community, which holds consultative status as a non-governmental organization with the United Nations Economic and Social Council.

NATIONAL LEADERSHIP: The National Spiritual Assembly of the United States, like the National Assemblies of other nations, is elected annually by means of delegates.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The Baha'i Faith was founded in Persia (Iran) by Mirza Husayn 'Ali, known as Baha'u'llah (pronounced BAH HA OH LAH), the "Glory of God." The Baha'i Faith is linked with the Babi Faith, founded in 1844 by Mirza 'Ali Muhammad, known as the Bab (pronounced Bahb) or "Gate. " The Bab announced that He was the herald of a Messenger or Prophet of God, who would usher in an age of peace for all mankind. In 1863, Baha'u'llah declared that He was the Prophet of Whom the Bab had spoken. Baha'u'llah was exiled from Iran to various places within the Ottoman Empire, and in 1868 was sent as a prisoner to the fortress city of Akka in Palestine. He passed away in 1892. In His will, He appointed His eldest son, 'Abdu'l-Baha, to lead the Baha'i community and to interpret the Baha'i writings. 'Abdu'l-Baha in turn appointed His grandson, Shoghi Effendi, as his successor, who served as Guardian of the Baha'i teachings from 1921 to 1957.

The first public mention of the Baha'i Faith in the U.S. was at the Columbian Exposition in Chicago in 1893. The first Baha'i group was formed in Chicago the following year, and shortly afterward numerous communities appeared throughout the country. Notable expansion occurred in 1912 when 'Abdu'l-Baha, who had been released from imprisonment, spent eight months traveling across the United States proclaiming the Baha'i Faith. Today the National Spiritual Assembly of the Baha'is of the United States has its headquarters in Wilmette, Illinois.

BASIC BELIEFS: The Baha'i Faith is centered on three principles: the oneness of God, the oneness of religion, and the oneness of mankind. Some social teachings emphasized by Baha'u'llah are: the independent investigation of truth; the essential harmony of science and religion; the equality of men and women; the elimination of prejudices of all kinds; universal compulsory education; a spiritual solution to the economic problems of the world; a universal auxiliary language; and universal peace upheld by a world government.

The Baha'i teachings state that each Prophet or Manifestation of God is the focal point of spiritual light and life for mankind in the age in which He appears. Baha'u'llah proclaimed himself to be the focal center of spiritual guidance for mankind at this stage in human history. Baha'is believe that previous Prophets like Krishna, Abraham, Moses, Zoroaster, Buddha, Jesus Christ, and Muhammad were Messengers of God for Their ages. They also believe that Baha'u'llah is not the last of these Messengers of God but will be followed by others in the distant future.

The Writings of the Bab, Baha'u'llah, and 'Abdu'l-Baha are regarded as Baha'i sacred scripture. Baha'u'llah wrote the equivalent of 100 volumes consisting of prayers, meditations, exhortations, treatises and epistles. His major works include: the Kitab-i-Aqdas ("The Most Holy Book"), the repository of his laws; the Kitab-i-Iqan ("The Book of Certitude"), an exposition of essential teachings on the nature of God and religion; The Hidden Words, a collection of brief utterances for the edification of men's souls and the rectification of their conduct; The Seven Valleys, a mystic treatise that "describes the seven stages which the soul of the seeker must needs traverse ere it can attain the object of its existence"; and Epistle to the Son of the Wolf" His last major work in which He summarizes His Revelation. Selected Writings have been compiled in Gleanings from the Writings of Baha 'u'llah. Some of the principal works of Abdu'l-Baha include: The Secret of Divine Civilization, Tablets of the Divine Plan, his Will and Testament, and innumerable letters. Many of his important talks have been compiled into such volumes as Some Answered Questions, Paris Talks, and Promulgation of Universal Peace. The works of the Guardian, Shoghi Effendi, are regarded as authoritative interpretations of the Baha'i writings. Statements of the Universal House of Justice are regarded as unerring guidance on those matters not expressly covered in the sacred texts.

PRACTICES AND BEHAVIORAL STANDARDS: The Baha'i Faith exhorts Baha'is to abide by the highest moral and ethical standards. It prescribes monogamy and upholds the importance of chastity. It admonishes individuals and groups to be free from prejudice and to refrain from activities that lead to disunity, including participation in partisan politics. Baha'is are forbidden to proselytize. Baha'is are counseled to demonstrate the principles of their Faith in their daily lives and to explain the message of Baha'u'llah to others who have shown interest. Baha'is conduct group activities such as study classes, discussions, seminars and summer schools to foster knowledge of the teachings. Some local Baha'i communities make proclamation efforts through the media. Inquirers of the Baha'i Faith are encouraged to investigate the Baha'i teachings for themselves.

Baha'is use a calendar established by the Bab and confirmed by Baha'u'llah. The year is divided into 19 months of 19 days each, with the addition of four intercalary days (five in leap years). The Baha'i year begins with spring equinox, March 21, which is a holy day. Other holy days on which work should be suspended are the days commemorating the declaration of Baha'u'llah's mission (April 21, April 29 and May 2), the declaration of the mission of the Bab (May 23), the passing of Baha'u'llah (May 29), Martyrdom of the Bab (July 9), birth of the Bab (October 20), and the birth of Baha'u'llah (November 12). Baha'is observe a period of fasting in which they abstain from food and drink from sunrise to sunset during the last month of their calendar (March 2 to March 20).

ORGANIZATIONAL STRUCTURE: The Baha'i Administrative Order, whose structure is delineated in the Baha'i writings, safeguards the Baha'i Faith against division. The Administrative Order consists of appointed and elected institutions on the local, national and international levels. The appointed institutions consist of individuals who advise the elected institutions. The latter are elected through a process that precludes nominating, electioneering and campaigning for office. Votes are cast by secret ballot. A local spiritual assembly which is elected in every locality where nine or more adult Baha'is reside and is responsible for the affairs of the local Baha'i community. The National Spiritual Assembly is elected each year at a national convention by delegates who were chosen by the Baha'i electorate at regional conventions. An international convention, comprised of all the National Spiritual Assemblies, is held every five years to elect the Universal House of Justice.

ROLE OF MINISTERS: There are no clergy in the Baha'i Faith. Local spiritual assemblies and groups (and in their absence individual Baha'is) plan and conduct worship services.

WORSHIP: Individual Baha'is, children as well as adults, plan and conduct their worship services. Worship is not required, but Baha'is are encouraged to pray as a group as well as individually since this strengthens them as a group and lends force to their prayer. The first day of each of the nineteen months of

nineteen days that make up the Baha'i Calendar is the regular time for a Baha'i community to gather for the purpose of worship, conducting community business, and socializing; this gathering is called a nineteen-day Feast.

No special items are required for Baha'i worship, although Baha'is will use Baha'i prayer books and other Baha'i books containing sacred texts for their prayers and meditations. Baha'is have no churches. The Baha'i Houses of Worship are not churches; they symbolize the basic idea of unity that underlies the Baha'i Faith. It is not necessary to be in any special place for worship.

DIETARY LAWS OR RESTRICTIONS: Baha'is are prohibited from using alcoholic beverages, narcotics, and other habit-forming drugs, unless prescribed by a physician.

FUNERAL AND BURIAL REQUIREMENTS: Regarding Baha'i burial, interment must take place within an hour's travel time from the place of death. The body should not be embalmed if permitted under local laws and requirements. A specific prayer for the dead is recited. If there is a Baha'i community locally, it may be contacted to provide service or guidance. Autopsy is generally permitted as long as due respect is given to the body. Cremation is forbidden.

MEDICAL TREATMENT: No restrictions.

OTHER: Baha'i teachings require that Baha'is obey the laws of the government under which they live, including any obligation of military service. However, Baha'is are also required to apply for noncombatant service on the basis of religious training and belief when the opportunity to do so is legally provided by their government.

Baha'is are encouraged to associate with the followers of other religions in fellowship and unity. The local and the national Baha'i communities, and individual Baha'is, may collaborate with the followers of other religions on areas of common interest and may associate with them in social, cultural, humanitarian, charitable, and educational organizations whose aims and purposes are in accord with Baha'i principles. For more information one should contact the Baha'i Office of Public Information, Baha'i National Center, Wilmette, IL 60091 (telephone: 708/869-9039), or the Baha'i Office of External Affairs, 1606 New Hampshire Avenue N.W., Washington, DC 20009 (telephone: 202/269-8830).

GENERAL SOURCE BOOKS:

Baha'i Scripture:

Baha'u'llah. Epistle to the Son of the Wolf. Wilmette, IL: Baha'i Publishing Trust, 1941, 1976. 196pp.

_____, Gleanings from the Writings of Baha 'u' llah. Wilmette, IL: Baha'i Publishing Trust, 1939, 1976. 365pp.

_____, The Hidden Words of Baha'u'llah. Wilmette, IL: Baha'i Publishing Trust, 1932, 1979. 52pp.

_____, Kitab-i-Iqan (Book of Certitude). Wilmette, IL: Baha'i Publishing Trust, 1931, 1974. 274pp.

_____, Prayers and Meditations. Wilmette, IL: Baha'i Publishing Trust, 1938, 1962. 347pp.

_____, Abdu'l-Baha. Foundations of World Unity. Wilmette, IL: Baha'i Publishing Trust, 1945, 1979. 112pp.

The Secret of Divine Civilization. Wilmette, IL: Baha'i Publishing Trust, 1918, 1870. 126pp.

Some Answered Questions. Wilmette, IL: Baha'i Publishing Trust, 1918, 1981. 324pp.

Selections from the Writings of 'Abdu'l-Baha. Huffy: Baha'i World Centre, 1978. 325pp.

Works by Shoghi Effendi:

The Advent of Divine Justice. Wilmette, IL: Baha'i Publishing Trust, 1939. 78pp.

God Passes By. Wilmette, IL; Baha'i Publishing Trust, 1944, 1970. 434pp.

The World Order of Baha 'u'llah. Wilmette, IL: Baha'i Publishing Trust, 1938. 206pp.

Works About the Baha'i Faith:

Hatcher, William S. and J. Douglas Martin. The Baha'i Faith: The Emerging World Religion. San Francisco: Harper & Row, 1984, 226pp.

Esslemont J.E. Baha'u'llah and the New Era Wilmette, IL: Baha'i Publishing Trust, 1928, 1966. 349pp.

FOR MORE INFORMATION, CONTACT:

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U.S. Baha'i Office of Public Information
Baha'i National Center
Wilmette, IL 60091
(708) 869-9039

CHURCH OF SATAN

ADDRESS: Box 210082
San Francisco, CA 94121

LEADERSHIP: Anton S. LaVey, High Priest

MEMBERSHIP: Not published

HISTORICAL ORIGINS: The Church of Satan is an eclectic body that traces its origin to many sources--classical voodoo, the Hell-Fire Club of eighteenth century England, the ritual magic of Aleister Cruelly, and the Black Order of Germany in the 1920s and 1930s. It departs from its predecessors by (1) its organization into a church, and (2) the openness of its magical endeavors.

The Church of Satan was formed on Walpurgisnacht, April 30, 1966, in San Francisco, California, when Anton LaVey proclaimed the beginning of the Satanic Era. Initial growth came from coverage in the mass media. Articles included coverage of LaVey holding a funeral for a member of the U.S. Navy killed in San Francisco.

BASIC BELIEFS: The Church of Satan worships Satan, most clearly symbolized in the Roman God Lucifer, the bearer of light, the spirit of the air, and the personification of enlightenment. Satan is not visualized as an anthropomorphic being, rather he represents the forces of nature. To the Satanist, the self is the highest embodiment of human life and is sacred. The Church of Satan is essentially a human potential movement, and members are encouraged to develop whatever capabilities they can by which they might excel. They are, however, cautioned to recognize their limitations--an important factor in this philosophy of rational self-interest. Satanists practice magic, the art of changing situations or events in accordance with one's will, which would, using normally accepted methods, be impossible.

PRACTICES AND BEHAVIORAL STANDARDS: The ethical stance of the Church of Satan is summarized in the Nine Satanic Statements.

- (1) Satan represents indulgence, instead of abstinence!;
- (2) Satan represents vital existence, instead of spiritual pipe dreams!;
- (3) Satan represents undefiled wisdom, instead of Hypocritical self-deceit!;
- (4) Satan represents kindness to those who deserve it, instead of love wasted on ingrates!;
- (5) Satan represents vengeance, instead of turning the other cheek!;
- (6) Satan represents responsibility for the responsible, instead of concern for psychic vampires!;
- (7) Satan represents man as just another animal, sometimes better, more often worse than those that walk on all fours, who because of his "divine and intellectual development" has become the most vicious animal of all! n
- (8) Satan represents all of the so-called sins, as they lead to physical, mental, or emotional gratification!;
- (9) Satan has been the best friend the church has ever had, as he has kept it in business all these years!

Beyond these principles, Satanists generally oppose the use of narcotics which dull the senses, and suicide, which cuts off life (the great indulgence), and stand firmly for law and order. The Church of Satan is not to be confused with "Satanist" groups which have been found to engage in illegal acts.

ORGANIZATIONAL STRUCTURE: Members of the church relate directly to the headquarters in San Francisco.

NATURE AND ROLE OF MINISTERIAL LEADERSHIP: Rituals are conducted by a de facto priest, i.e., a celebrant member who has evidenced a working knowledge of and ability to conduct services.

WORSHIP: Worship in the Church of Satan is based upon the belief that man needs ritual, dogma, fantasy, and enchantment. Worship consists of magical rituals and there are three basic kinds: sexual rituals, to fulfill a desire; compassionate rituals, to help another; and destructive rituals, used for anger, annoyance, or hate.

Worship is strongly encouraged but not required. Minimum equipment for worship varies with the type of ritual performed but is likely to include a black robe, an altar, the symbol of Baphomet (Satan), candles, bell, a Chalice, elixir (wine or some other drink most pleasing to the palate), a sword, a model phallus, a gong, and parchment. For proper worship, a private place where an altar can be erected and rituals performed is necessary.

DIETARY STANDARDS: None.

FUNERAL OR BURIAL PRACTICES: Priests of the Church of Satan perform funerals. There is no restriction on autopsy. Cremations are permitted only in extreme circumstances, such as an expedient measure where it is necessary to safeguard the health of others.

MEDICAL TREATMENT: No restrictions

OTHER CONSIDERATIONS: The Church of Satan and its members are not to be confused with contemporary devil worshipers, especially as that might lead to illegal actions. Participation in such illegal acts are grounds of dismissal from the church.

GENERAL SOURCE BOOKS:

LaVey, Anton S. The Complete Witch New York: Lancer Books, 1971.

The Satanic Bible. New York: Avon,, 1969.

The Satanic Rituals. Secaucus, NJ: University Books, 1972.

FOR MORE INFORMATION, CONTACT:

Church of Satan
Box 210082
San Francisco, CA 94121

CHURCH OF SCIENTOLOGY

ADDRESS: Box 23751
Los Angeles, CA 33650-3751

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: L. Ron Hubbard, philosopher and writer, resigned his commission as a U. S . Naval Officer in the 1940s to devote his time to producing a study of the human mind. His efforts resulted in a book, Dianetics: The Modern Science of Mental Health Further study into the spiritual nature of man, including a primary emphasis on Eastern religious perspectives, led to the discoveries which were collectively named Scientology.

Hubbard founded the Hubbard Association of Scientologists International (HASI) in Arizona in 1952. HASI's efforts led to the overseas expansion of Scientology to England. Further organizational development led to the incorporation of the Founding Church of Scientology in Washington, D. C., in 1955. Later expansion saw the U. S. headquarters move to the present California location as the Church of Scientology of California.

BASIC BELIEFS: Scientology is a religious philosophy which has roots in Eastern religious perspectives, which start with the concept of Man as a spiritual agent and deal with man's encumbrances, his aspirations, and the practical means through which he then attains individual salvation. From self-realization and spiritual awareness comes harmonious integration with other Life Forms, the Physical Universe and the Supreme Being.

Basic to the teachings of Scientology are the concepts of soul and mind. Each person in Scientology discovers himself to be a Thetan, a soul, an individual force. The Thetan is the person himself, immortal and fully responsible. The Thetan controls the Body. Scientology teaches that people are basically good and seeking to survive, but are hindered from doing so by painful past experiences and harmful acts against others. To the degree that they attain self-knowledge, they will increase their ability to survive. The mind is the storehouse of mental pictures and all the Thetan has ever seen, felt, heard or done, and is used by the Thetan for evaluation and computation. Mental image pictures containing elements of pain and unconsciousness ("engrams") are stored in that part of the mind called the Reactive Mind. The engrams, when reactivated, can reimpose their tensions in the present. By pastoral counseling ("auditing"), engrams can be removed, and a state of self-determination ("clear") be acquired.

The Creed of the Church states: "We of the Church believe: That all men of whatever race, colour or creed were created with equal rights. That all men have inalienable rights to their own religious practices and their performance. That all men have inalienable rights to their own lives. That all men have inalienable rights to their sanity. That all men have inalienable rights to their own defense. That all men have inalienable rights to conceive, choose, assist, and support their own organizations, churches, and governments. That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter, utter, or write upon the opinions of others. That all men have inalienable rights to the creation of their own kind. That the souls of men have the rights of men. That the study of the mind and the healing of mentally-caused ills should not be alienated from religion or condoned in non-religious fields. And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

"And we of the Church believe: That man is basically good. That he is seeking to survive. That his survival depends upon himself and upon his fellows, and his attainment of brotherhood with the Universe.

"And we of the Church believe that the laws of God forbid Man: To destroy his own kind. To destroy the sanity of another. To destroy or enslave another's soul. To destroy or reduce the survival of one's companions or one's group.

"And we of the Church believe: That the Spirit can be saved and that the Spirit alone may save or heal the body."

PRACTICES AND BEHAVIORAL STANDARDS: Scientology's ethical codes are found in the "Code of a Scientologist" and in the "Code of Honor." Both are based upon the principle of "Reason and contemplation of optimum survival." Any ethical decision considered "right action" would at the same time enhance survival for the maximum area of life (i.e., the individual, family, group, mankind, other life forms, spiritual awareness, and the Supreme Being). This doctrine is an expansion of the principle of "the greatest good for the greatest number" to include all sectors of existence.

Two holidays are celebrated annually by the Church of Scientology: International Scientology Day (September 1) and International Auditors Day (September 14). At irregular intervals, Prayer Day is held as a time to reaffirm faith in the principles of Scientology, and to celebrate growth and progress.

ORGANIZATIONAL STRUCTURE: The international leadership of the Church is located in the International Board of Scientology Organization and the Board of Directors of the Churches of Scientology. The International Board is concerned with the worldwide propagation of the faith and its viability, issues doctrinal directives, and advice of a technical nature. It sets ministerial standards and administrative policy. The Board of Directors appoints local directors of Scientology Churches.

In the United States, the Church of Scientology of California functions as headquarters and senior ecclesiastical body. Each local Church of Scientology is headed by an independent Board of Directors. Though autonomous in organization, each Church shares a common doctrine, practice, and belief.

ROLE OF MINISTERS: Ministers perform wedding ceremonies, naming ceremonies, and funerals. Ministers also conduct Sunday Church Services and deliver pastoral counselling to the Church's parishioners.

WORSHIP: There are no worship requirements, but regular weekly services are offered at the local Churches of Scientology.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: It is desirable, but not required, that a clergy person be present at the time of death. The Church of Scientology holds funeral services for its members and publishes a funeral service among its ceremonies. There are, however, no special burial or funeral facilities required. There are no restrictions with respect to autopsy or cremation.

MEDICAL TREATMENT: Generally no restrictions. The Creed of Scientology, however, generally opposes the treatment of mental illness in a non-religious context.

OTHER: The Church of Scientology is not opposed to service in the armed forces. With respect to other religions, the church is non-denominational (i.e., open to people of all religious beliefs).

GENERAL SOURCE BOOKS:

Hubbard, L. Ron. Dianetics: The Modern Science of Mental Health. Los Angeles: Bridge Publications, 1985. 512pp.

Self Analysis. Los Angeles: Bridge Publications, 1982. 254pp.

Science of Survival: Predictions of Human Behavior. Los Angeles: Bridge Publications, 1951. 324pp.

What Is Scientology? Los Angeles: Church of Scientology of California, 1978. 347pp.

FOR MORE INFORMATION, CONTACT:

Church of Scientology International
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Los Angeles, CA 90028-6329
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Fax: (213) 960-3508

CHURCH UNIVERSAL AND TRIUMPHANT

ADDRESS: Box A, Yellowstone Trail #775
Gardiner, MT 59030

OTHER NAMES BY WHICH KNOWN: The Summit Lighthouse, Summit University, Summit University Press.

LEADERSHIP: Elizabeth Clare Prophet, Vicar of Christ of Church Universal and Triumphant.

MEMBERSHIP: In terms of the number of individual Church members, the Church considers that information confidential and does not release it. In terms of the number of congregations, inside the United States there are approximately ninety (90) formal Church congregations, and there are congregations in approximately twenty-five (25) other nations, including most prominently Canada, Mexico, Colombia, Brazil, Nigeria, Ghana, Australia, Holland, Sweden, Spain and Portugal.

HISTORICAL ORIGIN: The Church was formally established by Mark L. Prophet, the late husband of Elizabeth Clare Prophet, in Washington, D.C., in August of 1958.

BASIC BELIEFS: The basic beliefs of the group are as follows: that each man and each woman has the spark of Life which is God resident within his or her heart. That spark represents the potential of the Christ. Just as Jesus, our Lord and Saviour, became the Christ, which is that Light which lighteth every man that cometh into the world, so each of us as God's children, through a path of spiritual discipline and service to life, in emulation of Jesus and his great life and service, may come to share in his Christhood as sons and daughters of God, and return to God and the heaven world in the ritual known as the ascension.

Man is the product of his karma -- the effects, both good and bad, of causes set in motion in this and previous lifetimes -- hence re-embodiment is a central belief of the Church. Believing in Saint Paul's admonition that "Whatsoever a man soweth, that shall he also reap," the Church considers that it is each man's obligation to balance his debts to life (karma) and fulfill his "divine plan." The divine plan is unique to each soul, and it is what God has ordained that the soul accomplish prior to the ascension.

Karma can be expiated through good works, the rendering of service to life to make up for past wrongs. A major tool in the balancing of karmic debts is the use of what the Church calls the "science of the spoken Word." This science combines prayer, meditation, and visualization with what are called "dynamic decrees." These are affirmations using the name of God "I AM THAT I AM," to call to God to direct His light into the solving of both personal and planetary problems. Examples of specific problems for which Church members decree are: crime, pollution, drugs, official corruption, child abuse, abortion, the economy, AIDS, and the threat of war and cataclysmic earth changes.

The Church publishes a very wide range of religious literature, but a list of its most revered works includes Climb the Highest Mountain, The Lost Years of Jesus, The Lost Teachings of Jesus, Volumes I through 4, in addition to the Holy Bible.

PRACTICES AND BEHAVIORAL STANDARDS: Church members observe the Sabbath, which is a period of time from dusk on Saturday until dusk on Sunday. This period is generally set aside on a weekly basis for the giving of religious services, although there is no specific policy regarding avoidance of work. A member in good standing of the Church participates in three formal services weekly: a Wednesday evening service, a Saturday evening service, and a Sunday service some time during the day. Members in good standing also give a daily ritual of prayers, invocations and dynamic decrees, alone if necessary or

with a Church group when possible.

The Church conducts quarterly conferences to which all members are invited. These quarterly conferences occur on the New Year, during Easter time, over the Fourth of July, and in October at the time of Columbus Day. These conferences last anywhere from five days to a period of two weeks. Members worldwide are encouraged to attend at least one of these events annually. The Church also conducts weekend seminars throughout the year.

The following are Church holy days during the year at which special services are given and in which members are encouraged to participate.

January 1 -- New Year's Day
February 26 -- Ascension of the Church's founder, Mark L. Prophet
The Holy Week of Easter, particularly Easter Sunday
April or May -- Ascension day of Jesus the Christ (approximately 40 days after Easter on a Thursday)
May -- Wesak Day Honoring Lord Buddha
July 4th -- Independence Day (1776)
August 15 -- The Assumption of the Blessed Virgin Mary
November 1 -- All Saint's Day
4th Thursday in November -- Thanksgiving
December 24 -- Christmas Eve
December 25 -- Christmas Day

ORGANIZATIONAL STRUCTURE: The Church is a non-profit, tax-exempt religious corporation functioning under Section 501(c)(3) of the Internal Revenue Code. Its administrative affairs are operated by a Board of Directors appointed under the organization's legal charter and bylaws.

Church sacraments are administered by ordained and lay ministers, and religious services are conducted by both ministers and missionaries.

ROLE OF MINISTERS: The Church has ordained as well as lay ministers, and an active missionary program. Ordained ministers are authorized to administer the sacraments of the Church; lay ministers are considered ordained ministers in training and administer some sacraments and conduct the rituals and services of the Church; missionaries of the Church conduct outreach programs in the United States and in various countries around the world.

WORSHIP: Active members are involved in daily worship services, also known as decree or prayer sessions. These involve the giving of prayers, decrees and songs for resolving of personal problems and national and world conditions. Formal worship services are conducted, as mentioned previously, on Wednesday evenings, Saturdays and Sundays. Each of these services has a special purpose and meaning.

The Wednesday evening service is dedicated to both personal healing of the individual, loved ones, family members, friends or anyone requesting and requiring physical or other healing, such as the healing of mental or emotional problems.

The Saturday evening service is dedicated to freedom and involves the giving of decrees and prayers for the preservation of individual freedom and liberty and for the solving of problems in society such as drug abuse, organized crime, etc., as well as the overcoming of world communism and tyranny.

The Sunday service includes the giving of the Sacred Ritual for Keepers of the Flame, and is dedicated to the expansion of illumination and understanding among all peoples.

The most common "equipment" used in worship is what is known as the "decree" (prayer) book and the song book. Also recommended is an altar, consisting of the chart of the "I AM Presence" (the Divine Self of man), images of Jesus Christ and Saint Germain, a crystal chalice, and candles and other sacred articles if desired. A member usually spends from 15 minutes up to two hours or more in devotion on a daily basis.

DIETARY LAWS OR RESTORATIONS: There are no absolute dietary requirements for formal membership in the Church other than abstention from addictive substances, such as recreational drugs, alcohol, and nicotine. There are many recommendations as far as diet and health are concerned. The Church recommends a diet high in vegetable proteins, avoidance of dairy foods, and the use of predominantly cooked grains and vegetables in one's diet. It is recommended that flesh foods be consumed in moderation, and that pork be avoided entirely.

The optimal diet is considered to be a variation of the "macrobiotic" diet as taught by Herman Aihara and Michio Kushi. It is largely based on grains, beans, and vegetables, and includes specially prepared vegetable proteins such as tempeh, miso, seitan, and tofu.

FUNERAL AND BURIAL REQUIREMENTS: The Church's burial practices are that the body be placed in refrigeration, or put on ice, for seventy-two (720 hours after death. The body should not be embalmed or otherwise tampered with, and no substance of any nature whatsoever should be injected into it or drawn from it, and no autopsy of any nature should be conducted, except under circumstances where an autopsy is required by law or for other reasons deemed sufficient by the Church.

After the seventy-two-hour period has passed, the body should be cremated. A memorial service is held by a minister or a designated representative of the Church.

MEDICAL TREATMENT: The Church recommends the use of all standard modern medical practices for the saving and preserving of life. Also, the Church strongly advocates good health practices for the purification and strengthening of the physical body for the purpose of attaining optimum health. In this regard, Church members abstain from alcoholic beverages as well as all recreational drugs including nicotine. Stimulants such as caffeine are strongly discouraged.

OTHER: The Church teaches that pacifism is the moral equivalent of surrender. It is believed that pacifism in the face of an immoral aggressor is the surest way to bring about war and ruination at the hands of that aggressor. The Church also believes that life is ultimately sacred, and that war should only be undertaken as a last resort to prevent the greater evil of tyranny and oppression. Each individual has the God-given responsibility to defend not only his own life but all innocent life under any such circumstances.

The Church upholds all constitutional rights, including the Second Amendment right of all Americans to keep and bear arms.

The Church has an active outreach ministry program nationwide and around the world. This outreach operates under the auspices of the Church's local congregations, and consists chiefly of the conduct of religious services and the offering of special events such as weekend seminars, public lecture series, etc. The Church does not engage in proselytizing, but rather reaches prospective members through the publication of its teachings in books, periodicals and audio and video tapes which are distributed in book stores, and are widely aired on television and radio.

GENERAL SOURCE BOOKS: Recommended book-length works to give an overview of the Church and its teachings would include:

Elizabeth Clare Prophet. *The Astrology of the Four Horsemen: How You Can Heal Yourself and Planet Earth*. Livingston, MT: Summit Univ. Press, 1991. 619pp.

The Lost Years of Jesus. Malibu, CA: Summit Univ. Press, 1984. 401pp.

Saint Germain On Prophecy. Livingston, MT: Summit Univ. Press, 1986. 608pp.

Prophet, Mark [Saint Germain]. Studies in Alchemy: The Science of Self-Transformation. Los Angeles: Summit Univ. Press, 1962. 91pp.

Mark Prophet and Elizabeth Clare Prophet. Climb the Highest Mountain Colorado Springs, CO: Summit Lighthouse, 1972. 516pp.

[Jesus and Kuthumi]. Corona Class Lessons ... for those who Would Teach Men the Way. Livingston, MT: Summit Univ. Press, 1986). 455pp.

Lords of the Seven Rays. Livingston, MT: Summit Univ. Press, 1986. 608pp.

The Lost Teachings of Jesus. Livingston, MT: Summit Univ. Press, 1986. 4 Vols.

The Science of the Spoken Word. (Colorado Springs, CO: Summit Lighthouse, 1965. 82pp.

FOR MORE INFORMATION, CONTACT:

Erin Prophet Reed
Church Universal and Triumphant
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Corwin Springs, Montana 59021
(406) 848-7441

GARDNERIAN WICCA

ADDRESS: c/o Lady Rhiannon
Box 6896
New York, NY 10150

OTHER NAMES BY WHICH KNOWN: Witchcraft; Paganism; Neo-Paganism

LEADERSHIP: No formal leader

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: Witchcraft or Wicca is a reconstruction of the Old Religion, the tribal worship of ancient peoples based in magic, herbology, healing, and the worship (primarily) of the Mother Goddess and (secondarily) her consort, the Horned God. Witches believe they have existed throughout known history in many parts of the world. The term "witch," more properly "wicca," comes from the Anglo Saxon word for "wise." Wicca's marked revival in the 14th Century is due largely to the work of such scholars as Margaret A. Murray, who traced the existence of the Old Pagan Religion in pre-historic Europe. At the forefront of this revival was Gerald Gardner, the famous witch of the Isle of Man.

After years in the East, Gardner returned to England in the 1930s, located a Wicca group, and was initiated by "Old Dorothy" Clutterbuck. He participated in the "Operation Cone of Power" during World War II, in which English witches joined their magical energies with the prayers of all other religious groups to turn back Hitler's invasion of England. In 1949, he published *High Magic's Aid*, a novel about Medieval Wicca based on his growing knowledge of 14th Century Witchcraft. After repeal of the last anti-Witchcraft law in Britain in 1951, Gardner became publicly prominent. He opened a Museum of Witchcraft on the Isle of Man, and in 1954 published *Witchcraft Today* in which he attacked the idea that Wicca was the worship of Satan and declared himself a witch, devoted to the Mother Goddess. As a result, many witches associated with him and other people contacted him to join the Craft. Those who associated with Gardner, who shared his views of Wicca, and who started to use the rituals he used have come to be called "Gardnerians."

Gardnerian witchcraft was brought to the U.S. by Lady Rowena and her High Priest Robat from England in 1962. Raised in the Church of England, they began to read books on the Craft and eventually to correspond with Gardner. They traveled to the Isle of Man a number of times and were fully initiated, then began to form covens in the United States.

BASIC BELIEFS: Gardnerians worship the Mother Goddess and also the Horned God, symbols of the basic male/female polarity of all nature. They seek the balance within themselves, and with their environment. Worship is often done in pairs, masculine and feminine, and the power which is produced by magical ritual is directed by the High Priestess for its desired purpose. While devotion to the Wiccan deities is the main coven activity, magic, the control and use of natural cosmic forces which emanate from the human mind and body, is the secondary activity of the coven. It is done for healing and for aiding members in various endeavors. Most Witches believe in reincarnation; i.e., that the soul or spirit of the individual will progress through a number of subsequent Earthly lives as it evolves. Retribution for acts in this life will be returned threefold, good or evil, in this life. A reincarnated spirit starts afresh.

Contrary to popular media representations, the Wiccan neither worships nor believes in "the Devil," "Satan," or any other similar entities. They point out that "Satan" is a belief associated with the Judaeo-Christian Tradition, while the Wiccan beliefs are based upon a pagan mythos which predates the Judaeo-Christian era.

One book used by Gardnerian Wicca is authoritative: The book of Shadows, or book of ritual. In the Gardnerian tradition, these are hand copied from High Priestess to High Priestess. Each High Priestess then shares the information with her coven. They are part of the traditional teachings of the Craft, and are available only to initiates. From coven to coven, the rituals vary slightly. The Gardnerian tradition is an evolved and evolving tradition. Hence, each coven will start with the materials passed on to its High Priestess, and then experiment with new emphases, magical formulas and rituals. The books of Janet and Stewart Farrar (Eight Sabbats for Witches, The Witches' Way, The Witches' Goddess, and The Witches' God) are the best currently available sources on Traditional Wicca. For eclectic Wicca, the best source is Starhawk's The Spiral Dance. Margot Adler's Drawing Down the Moon is a useful survey of the larger neo-Pagan movement.

PRACTICES AND BEHAVIORAL STANDARDS: Gardnerian Witches live by the Wiccan Rede: "An Ye Harm None, Do As Ye Will." Within this general concept is the Law of Retribution, by which witches can expect to receive threefold return on their actions.

Social forces generally do not yet allow witches to publicly declare their religious faith without fear of reprisals such as loss of job, ridicule, etc. Rituals, many teachings, and even acknowledgement of affiliation with the Craft are generally not discussed with non-initiates. Ritual instruments are generally hidden and protected.

Eight sabbats, or festivals, important for witches to gather and attune themselves to natural rhythms and forces as the seasons change, are followed: February Eve (January 31), Spring Equinox (March 21), Beltane or May Eve (April 30), Summer Solstice or Midsummer (June 22), Lammastide (July 31), Autumn Equinox (September 21), Samhain (October 31) and Yule or Winter Solstice (December 21).

ORGANIZATIONAL STRUCTURE: Each coven is autonomous, headed by a High Priestess and her High Priest. Covens vary in size from approximately 8 to 14 members. The High Priestess heads the coven. The High Priestess who trained her is recognized as a Queen to whom she can turn for counsel and advice, thus maintaining a lineage of High Priestesses throughout Gardnerian Wicca. Members pass through three initiations, each of which is normally at least a year and a day apart.

ROLE OF MINISTERS: The High Priestess and her High Priest are responsible for coven activities, serving both as leaders in the rituals and as teachers for coven members. A High Priestess, or a woman she has delegated, can cast a circle.

WORSHIP: Wiccans usually worship as a group. Individual worship is possible, but not generally practiced. Worship takes place in a private location in which a circle can be drawn according to prescribed ritual formulas. Covens meet either weekly or bi-weekly (at the full and new moon), always in the evening. Worship in some (but not all) groups occurs in the nude.

Minimum items for worship include an athame (ritual knife), a bowl of water, a censer with incense, salt, an altar and 6 candles in candlesticks. A sword and pentacle (talisman) are optional. All tools must be ritually consecrated by a High Priestess.

DIETARY LAWS OR RESTRICTIONS: None

FUNERAL AND BURIAL REQUIREMENTS: None. Recognition of the death of a coven member takes place in the coven, apart from the "body" of the deceased. Ritual tools or material found among the remains of the deceased should be immediately returned to members of the coven. It is not necessary for a priest or priestess to be present at the time of death.

MEDICAL TREATMENT: No restrictions, but Wiccans may want co-religionists to do healing rituals in

the hospital in tandem with medical treatment. So members of patient's Circle should be permitted ICU visits as though they were immediate family.

OTHER: With respect to attitude toward service in the armed forces, members include the full range from career military personnel to conscientious objectors.

Wicca is open toward other faiths, recognizing that the Principles of the Great Mother appears in a great many faiths under various names and symbolisms. Because of the persecutions of past years, Wiccans take a guarded relation to groups which claim to possess "The Truth" or to be the "Only Way." Wicca is only one path among many, and is not for everyone. Members are encouraged to learn about all faiths, and are permitted to attend services of other faiths, should they desire to do so.

GENERAL SOURCE BOOKS:

Margot Adler. Drawing Down the Moon. Boston: Beacon Press, 2nd, ed., 1986. 595pp.

Janet and Stewart Farrar. Eight Sabbats for Witches. London: Robert Hale, 1981. 192pp.

The Witches' Way. London: Robert Hale, 1984. 349pp.

The Witches' Goddess. Custer, WA: Phoenix Publishing, 1987. 319pp.

The Witches' God. Custer, WA: Phoenix, 1989. 278pp.

FOR MORE INFORMATION, CONTACT:

Judy Harrow
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New York, NY 10034
(212) 942-5780

"I AM" RELIGIOUS ACTIVITY

ADDRESS: c/o Saint Germain Foundation
1120 Stonehedge Dr.
Schaumburg, IL 60194

OTHER NAMES BY WHICH KNOWN: Saint Germain Foundation.

LEADERSHIP: International Leader: Frederick Landwehr, Chairman, Saint Germain Foundation.

MEMBERSHIP: There are more than three hundred Temples and Sanctuaries under the jurisdiction of Saint Germain Foundation. No exact Membership is known.

HISTORICAL ORIGIN: The "I AM" Religious Activity was initiated by Guy W. Ballard. In the late twenties Mr. Ballard travelled to Northern California for business. Having heard of the Brotherhood of Mount Shasta for years, he felt guided to the slopes of this great mountain and visited it repeatedly. In August of 1930, while hiking he encountered the Master Saint Germain; and his remarkable experiences began.

Over the following months Mr. Ballard recorded the messages he received from Saint Germain and his many experiences on the mountain. He later published these as Volumes I & II of the Saint Germain Series. In 1938 Mr. & Mrs. Ballard established the Saint Germain Foundation and shortly thereafter, the Saint Germain Press, Inc.

After returning to Chicago Mr. Ballard at first shared his experiences with friends and then the local community. As his followers increased, the Ballards began lecturing across the country, holding classes throughout the United States. They soon repeatedly filled the Chicago Auditorium, Chicago Civic Opera House, and the Los Angeles Shrine Auditorium.

Mr. Ballard passed away in December of 1939. Following his passing and Ascension, Mrs. Ballard became head of the movement.

In the early 1940s, various lawsuits were filed by several ex-members against Mrs. Ballard and members of her staff. Mrs. Ballard was criminally charged by the United States Government. After four years of litigation, Mrs. Ballard was declared innocent, and all remaining criminal charges were dropped. One of the most important aspects of this extended conflict was the benchmark Supreme Court decision in *United States vs. Ballard*, (April 24, 1944) which firmly asserted that people could not be tried on the basis of the supposed "irrationality" of their religious beliefs (i.e., in the words of Justice Douglas, "Heresy trials are foreign to our Constitution") After this fractious period ended, Mrs. Ballard continued to lead the Saint Germain Foundation and its Teachings. The movement continued to grow and expand from the late 1940s. Mrs. Ballard passed away in February, 1971. Following her Ascension, the movement has been governed by a Board of Directors.

The movement continues to prosper. Congregations are located throughout the United States, Canada, and many foreign countries.

BASIC BELIEFS: The "I AM" Religious Activity teaches that Perfection comes only from the Ascended Masters' Octave of Light. For one to obtain spiritual growth, one must seek Instruction from the Ascended Masters, including Jesus and Saint Germain.

The "I AM" Activity shows the way to obtain personal growth by being aware of and developing one's own

relationship with God. Believers become better persons and citizens of the world.

The Teachings are true education of Life and the Spiritual Culture of the people. They are brought forth in the interest of the public good. This Understanding teaches the use of the Great Creative Word of Life, "I AM." Every person on earth has an individualized Flame of God anchored within his or her heart. Not only does everyone have this Divine Spark of the "I AM" within, but above each form is the individualized focus of the Godhead, referred to as the "Mighty I AM Presence," or as often called, the "Guardian Angel.

The "I AM" Religion is a Christian Religion, taking some of Its Teachings from the New Testament. It recognizes all of the Christian Holidays; and the Saint Germain Foundation presents an annual Pageant depicting the Life of Christ at their 1500 seat outdoor amphitheater in Mount Shasta, California.

PRACTICES AND BEHAVIORAL STANDARDS: Services are held several times weekly, generally in small groups. Quiet contemplation, repetition of Affirmation, Decrees, singing, and listening to recorded lectures by Mr. and Mrs.. Ballard comprise these services. Readings are also given, which are taken from the books of the Saint Germain Series. The first three books are available free of charge to any military Chaplain, by contacting the Saint Germain Foundation.

Affirmations generally are individual attunements to God. Decrees request the Blessings, not only for the individual and followers, but for America and all mankind. The Bible states; "Thou shalt also decree a thing and it shall be established unto you." (Job 22:28)

No special ecclesiastical services are required for those in the Armed Forces, for its members are taught they can individually worship God through silent communication and prayer; and they often attend inter-denominational services which are offered. No religious symbols are required. The members believe that by obtaining goodness in life they may eventually ascend from the earth, following Jesus' Example. If the Ascension is not obtained, the person is reincarnated in human form (re-embodied), and experiences the wheel of birth and rebirth until the final goal of the Ascension is attained.

ORGANIZATIONAL STRUCTURE: The Religion is governed by a Board of Directors, which sponsors Temples and Sanctuaries in most of the large cities in America and Canada, as well as in more than fifty cities in foreign countries. The Board of Directors oversees the work of the Appointed Messengers and Field Workers; Sponsors of the various Temples work under the sole jurisdiction of Saint Germain Foundation.

ROLE OF MINISTERS: Ministers known as Messengers and Field Workers conduct Classes in America and foreign countries. Sponsors also serve in a ministerial capacity. They hold services in local Temples, and participate in both Leadership Seminars and the annual Pageant on the Life of Christ.

WORSHIP: Members are taught to worship God individually, and to attempt to maintain the God Ideals by worshiping God in the highest and most powerful way possible. Special Church Services are not required by its members while serving in the Armed Forces, as the individual student is taught that through silent communication and prayer, he/she is always in touch with the God-Divinity.

DIETARY LAWS OR RESTRICTIONS: Vegetarianism is practiced whenever possible.

FUNERAL AND BURIAL REQUIREMENTS: When a Student of the "I AM" Religious Activity passes on, the body is not to be embalmed, but is refrigerated for seventy-two hours. A short reverent Service should be held after this three day period, and then the body should be cremated. If a Service is held, appropriate readings should be read from the books of the Saint Germain Series if available; and if not, from the New Testament. If this is not practical, words of grace should be said for the deceased. The Religion assures its members that ultimate salvation is not denied, if due to exigencies funeral rites cannot

be observed.

MEDICAL TREATMENT: Injections of serums and/or blood transfusions is an individual decision under the "I AM" Instruction, but generally avoided whenever possible.

OTHER:

"I AM" Students are permitted to bear arms and defend their country.

There is no active proselytizing. The church has grown by the strength of its own beliefs.

GENERAL SOURCE BOOKS:

[Ballard, Guy W.] Godfre Ray King. Unveiled Mysteries. Saint Germain Series, Vol. 1. Schaumburg, IL: Saint Germain Press, 1982. 260pp. 14th ed.

[The Magic Presence. Saint Germain Series, Vol.2. Schaumburg, IL: Saint Germain Press, 1982. 399pp.

Saint Germain [through Godfre Ray King]). The "I AM" Discourses. Saint Germain Series, Vol. 3. Schaumburg, IL: Saint Germain Press, 1940. 361pp.

An introduction to the Teachings is set forth in pamphlets published by the Foundation.

FOR MORE INFORMATION, CONTACT:

Mr. Lyle Schrock, Vice-Chairman
Saint Germain Foundation
1120 Stonehedge Drive
Schaumburg, IL 60194
(708) 882-7400 or (800) 662-2800
Fax: (708) 882-1117

NATIVE AMERICAN CHURCH

ADDRESS: Current address unavailable for this edition.

LEADERSHIP: The Church is led by a president elected every two years.

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The use of various drugs that alter the consciousness of the worshiper has a long history in world religion. In Pre-Columbian America, the peyote cactus, which contains mescaline, a consciousness-altering substance, was used by the Aztecs and their descendants. By the nineteenth century the practice was firmly entrenched in the Indian tribes of Mexico and in the years following the American Civil War spread to the tribes of the southwest--the Mescalero Apache, the Kiowa, and the Comanche. From these it spread to the tribes of the Plains and into Oklahoma, where its use aided the "vision search~so integral to Plains Indians' religious quest.

As its use grew, two trends emerged. One set of peyote users had a traditional orientation, while a second group were Christian. Both groups function within the Native American Church, and their existence accounts for the wide variety of practices encountered.

The formalization of a "church" among peyote users came in direct response to growing opposition from the government, the Indian missionaries and certain fellow-tribe members. As early as 1896, the Oto Church of the First Born was incorporated, the first of several like bodies among various tribes. Then in 1918 an intertribal group led in the formation of the Native American Church in response to a proposal by the Bureau of Indian Affairs to have Congress pass an anti-peyote law. By 1944 the Church had spread across the United States and became the "Native American Church of the United States." Continual spread led eleven years later to its becoming the "Native American Church of North America."

BASIC BELIEFS: The Christian members of the Native American Church acknowledge a Triune God -- Father, Son and Holy Spirit. The Traditional members speak only of God. All believe in brotherly love, often expressed as three principles of respect for all people, compassion for all people, and forgiveness for all people.

Peyote is considered a sacrament and is venerated. It is eaten as a means of communing with the Spirit of the Almighty. Members refer to Romans 14:6 as a Biblical reference related to the taking of peyote: "He who eats anything does it to the honor of the Lord, for he gives thanks to God for the food." The Native American Church is the only religious body to have received court exemption to use in their religious practices what is otherwise a controlled substance.

The Native American Church has no formal creedal statements or authoritative literature, though the Christian congregations use the Bible extensively. For information on the Native American Church, consult *The Peyote Story* by Bernard Roseman; *The Peyote Cult* by Weston La Barre and *The Peyote Religion* by J.S. Slotkin.

PRACTICES AND BEHAVIORAL STANDARDS: In general, the Native American Church teaches its members to live a high ethical life and is against immoral conduct. Alcohol and dangerous drugs are forbidden. They also teach respect and humility in the presence of one's elders.

Most congregations will celebrate Thanksgiving, Easter, Christmas, New Year's, and Armistice Day. There are special services on the birthdays of individuals, days of mourning, and for healing.

ORGANIZATIONAL STRUCTURE: The Native American Church is organized at three levels. On the national level, an annual convention speaks for the Church and elects officers. The President and other officers serve two-year terms. Representation to the national convention is by chapters, which may consist of all Church members of the Church of one tribe in a single area (usually a state). Each chapter has two votes at the national convention. The chapter is further divided into congregations (one or more). Each congregation is organized democratically and is the focus of worship.

ROLE OF MINISTERS: The organization of local congregations is under the leadership of democratically elected Presidents. Presidents are responsible for all Church activities with the possible exception of the worship service itself.

WORSHIP: In some traditions a priest leads the worship and is assisted by the fire chief (who keeps the fire going) and the drummer. In others, the elder men lead.

While group worship is not actually "required," it is integral to the regular practice of the faith. Services will be held weekly, biweekly, or monthly in different congregations. They begin in the evening and last until dawn. Besides the ingestion of peyote, the service includes as a closing act a ceremonial meal in which water, corn, fruit, and dried beef are shared. Items for worship include peyote, fire (often in the form of live coals), water drum, gourd rattle, and staff. Individual congregations may require additional instruments. Facilities vary. Some groups meet in homes, but many groups meet in a designated hogan or tepee. The worship space contains an altar and fireplace. The traditional hogans will have a moon-shaped altar, the Christian ones a cross-shaped altar with a Bible on it.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: Protestant services are acceptable for members. No restrictions are observed with respect to cremation or autopsy.

MEDICAL TREATMENT: No restrictions; however, peyote ceremony is used for healing the body.

OTHER: The Native American Church is not opposed to military service. The only practice of the Church which might conflict with military directives is the use of peyote.

GENERAL SOURCE BOOKS:

LaBarre, Weston. The Peyote Cult. New York: Schocken Books, 1969. 260pp.

Mount, Guy. The Peyote Book Arcata, CA: Sweet light Books, 1987. 79pp.

FOR MORE INFORMATION, CONTACT:

Friends of the Native American Church
Box 307
Arcata, CA 95521

[Editors note: In recent years the Native American Church has withdrawn from contact with non church members, in part to protect its special status as the sole people able to legally use peyote.]

RASTAFARIANS

ADDRESS: No central address. No known address for contacting Rastafarians in the United States is available.

LEADERSHIP: No central authority or spokesperson.

MEMBERSHIP: Unknown.

HISTORICAL ORIGIN: The Rastafarian Movement grew out of one phase of the Black Nationalist movement of the 1920s and 1930s. Among the leaders of the Black Nationalist Movement was Marcus Garvey (1887-1940), who returned to Jamaica in 1927 after a stormy career as a leader of black people in the United States. Here he revived the United Negro Improvement Association to proclaim his major themes of the unity of black people. In Kingston 1927, he prophesied, "Look to Africa, where a black king shall be crowned , for the day of deliverance is herein

In 1930 Ras Tafari Makonnen was crowned Emperor of Ethiopia. He took as his title, "King of Kings, Lord of Lords, His Imperial Majesty the Conquering Lion of the Tribe of Judah, Elect of God. He was known to the world as Emperor Haile Selassie (Power of the Holy Trinity). In Jamaica, followers of Garvey saw Haile Selassie as both fulfillment of Garvey's prophecy and the Biblical one, in Revelation 5:2,5: "And I saw a strong angel proclaiming with a voice, " is worthy to open the Book and loose the seals thereof"...And one of the elders saith unto me, "Weep not: behold the Lion of Judah, the Root of David, heath prevailed to open the Book and loose the seven spirits of God sent forth onto all the earth."

Several people began to pray to Haile Selassie as a living God and as the central figure in the redemption and liberation of the black people. Among the most prominent of the preachers was L. P. Howell, who in 1940 gathered his followers on a mountain outside Kingston and proclaimed himself Haile Selassie's regent in Jamaica. At this time the growing of long hair (called "dreadlocks") and the frequent smoking of Ganja (marijuana) began.

After the breakup of Howell's settlement, known as the Pinnacle, in 1954, the Rastafarians, who had taken their name from Haile Selassie's real name, scattered throughout Kingston and the rest of Jamaica. Rastamen began to arrive in the United States in the late 1960s as Jamaican immigration increased.

BASIC BELIEFS: Rastafarians beliefs can be summarized in the following positions:

- 1) Rastafarians are basically defined as those who accept Haile Selassie as the true and living God. Since August, 1975, he has reigned in spiritual body.
- 2) The Black people are the reincarnation of ancient Israel who, at the hand of the white man, were exiled in the New World, especially Jamaica.
- 3) Rastafarians do not necessarily believe white people are inferior to black however they believe white people are products of an evil civilization, with no spiritual basis and also, the white culture is an "unnatural" culture.
- 4) The Jamaican situation is hopeless; Ethiopia is the true home of the black people and heaven.
- 5) The Emperor of Ethiopia is now arranging for the expatriated persons of African origin to return to their home.
- 6) When black people return, white society in the west will collapse and black people will rule the world.

Creedal statements and authoritative literature include the King James version of the Bible, the Twenty-One Points (a semi-political statement summarizing the Rastafarians position in society), and various statements

and issues by different leaders, such as the moral code quoted below.

PRACTICES AND BEHAVIORAL STANDARDS: Widely used in the ten-point moral code written by Rastafarian leader Sam Brown:

- 1) "We" strongly object to sharp implements used in the desecration of the figure of Man, e.g., trimming and shaving, tattooing of the skin, and cutting of the flesh.
- 2) "We" are basically vegetarians, making scant use of certain animal flesh, outlawing the use of swine's flesh in any form, shell fish, scaleless fishes, snails, etc.
- 3) "We" worship and observe no other God but Rastafari, outlawing all other forms of Pagan worship yet respecting all believers.
- 4) "We" love and respect brotherhood of mankind, yet our first love is to the sons of Ham.
- 5) "We" disapprove and abhor utterly hate, jealousy, envy, deceit, guile, treachery, etc.
- 6) "We" are avowed to create a world of one brotherhood.
- 7) "We" do not agree to the pleasures of present day society and its modern evils.
- 8) Our duty is to extend the hand of charity to any brother in distress, firstly, for he of the Rastafari order--secondly, to any human, animal, plants, etc...
- 9) "We" do adhere to the ancient laws of Ethiopia.
- 10) Thou shall give no thought to the aid, titles, and possessions that the enemy in his fear may seek to bestow on you; resolution to your purpose is the love of Rastafari.

The most important holiday is Haile Selassie's birthday (July 23rd). Other holidays are Marcus Garvey's birthday (Aug-17th) and Jamaican Independence Day (Monday in August).

ORGANIZATIONAL STRUCTURE: The Rastafarians are very loosely organized into "circles," each headed by several "brethren" who assume leadership charismatic ally, that is, due to their personal authority and power. Attachment to a circle is informal.

ROLE OF MINISTERS: (See "Organizational Structure").

WORSHIP: Any leading brother may conduct worship services. Group worship is not required, but weekly meetings are generally held. Members will at intervals gather for a "yabingi," a convention of Rastafarians in a given region.

DIETARY LAWS OR RESTRICTIONS: Most Rastafarians are vegetarians, eat on natural foods (termed I-Tel foods) fruits, grains, roots, and vegetables, and avoid bleached flour and dairy products. Alcohol is avoided but Ganja is freely used.

FUNERAL AND BURIAL REQUIREMENTS: None.

MEDICAL TREATMENT: No restrictions; however herbal rather than chemical medication is preferred. Cosmetic surgery, even oral-dental is forbidden.

OTHER: Most Rastafarians are pacifists and would tend to avoid military duty.

Most Rastafarians do not cut their hair and wear it in long braids, called dread locks, symbolic of a lion's mane and strength. Women are required to wear skirts or dresses, no pants, and keep their heads covered in public.

The frequent use of Ganja (marijuana) among Rastafarians would conflict with military practices. Also, the term 'dread' used by the Rastafarians denotes the irreconcilable point seen to exist between Rastafarians and authority systems, especially authority systems headed by white people.

Rastafarians are very evangelical among fellow black people and most recruitment is by word of mouth. Reggae music is very popular and influences many young adults. The only group that the Rastafarians are known to fellowship with is the Ethiopian Coptic Church which has congregations in the United States (with headquarters in Brooklyn, New York).

Although Marcus Garvey was considered a leader among Black people, he is not regarded as a leader by Jamaican Rastafarians-i.e. a prophet or someone of spiritual significance.

GENERAL SOURCE BOOKS:

Clarke, Peter B. Black Paradise: The Rastafarian Movement. Wellingborough, Northamptonshire, UK: Aquarian Press, 1986. 112pp.

Itations of Jamaica and I; Rastafari. New York: Roger Bernhard, 1982. unpagged.

Nicholas, Tracy. Rastafari: A Way of Life. Garden City, NY: Doubleday & Company, 1979. 164pp.

Owens, Joseph. Dread, The Rastafarians of Jamaica. Kingston, Jamaica: Sangster, 1976. 282.

FOR MORE INFORMATION, CONTACT:

[Editors Note: This report was prepared from personal contact with individual Rastafarians in Jamaica and the collection of books both by and about Rastafarians gathered by the Institute for the Study of American Religion, Santa Barbara, California.]

TEMPLE OF SET

ADDRESS: P. O. Box 47037
San Francisco, CA 94147

OTHER NAMES BY WHICH KNOWN: Within this religion its principles are termed "Setian," and individual affiliates are termed "Setians." As the original god Set was later caricatured as the "Satan" of Judaeo-Christianity, Christians often interpret this religion as "Satanism" and its affiliates as "Satanists." Setians accept such labels only to the extent that the Christian Satan represents certain qualities of individualism and independence. Setians reject any interpretation of Satanism that glorifies or promotes evil or destructiveness.

LEADERSHIP: Michael A. Acne, High Priest of Set

MEMBERSHIP: Not published

HISTORICAL ORIGINS: Together with the Priesthood of Horus, the original Priesthood of Set was the most ancient of the Egyptian religious orders, dating (by surviving predynastic images of Set) to at least 3200 B.C.E and by the Egyptians' own astronomically-based records to approximately 5000 B.C.E. The Set Ian religion played a prominent role in Egyptian society throughout its development, to include being the state religion of the XIX-XX dynasties of the New Empire. It appears to have been eclipsed approximately 1000 B.C.E.

Thereafter what may be termed the "Satanic tradition" survived in successive Western civilizations in the form of philosophies and/or god-figures focusing on "awareness and activity beyond the natural order." Such range from the Prometheus of the Hellenes and the Lucifer of Christianity to the individualistic philosophies of Pythagoras, Plato, and Nietzsche. The Romantic movement of the 1800s dramatized the Christian Devil as a heroic, Milton Ian symbol, thus setting the stage for the eventual formation of the Church of Satan in 1966.

The Temple of Set was founded in 1975 by the international Priesthood of the Church of Satan (whose founder, Anton LaVey, had announced intentions to commercialize it). Simultaneously the anti-Christian mythology and orientation of the Church of Satan were discarded in favor of the completely distinct character of the original Egyptian Priesthood of Set. The Temple of Set was incorporated as a non-profit church in California in 1975, and qualified for both U.S. federal and state tax-exempt status that same year.

BASIC BELIEFS: The Temple considers itself to be consecrated by and dedicated to Set, originally an ancient Egyptian deity. One rival cult, that of Osiris--whose myths were erroneously assumed to be "pan-Egyptian" by later civilizations--portrayed Set as the god of evil. Setians themselves, however, did not then and do not now consider Set an evil figure, nor consider the Set Ian religion merely a refutation of conventional religion.

Setians perceive the universe as a non-conscious but ordered environment within which Set has, over a period of millennia, altered the genetic development of at least one form of life to create a species-humanity--possessing an enhanced, self-conscious intelligence. The techniques and teachings of the Temple are designed to identify and develop this higher evolutionary potential in appropriate individuals.

PRACTICES AND BEHAVIORAL STANDARDS: While Setians focus on their own individual capacities, they are also expected to have an appreciation of and respect for ethical behavior, to include the ideals of whatever social group--or political state--with whom they have chose to identify themselves.

In addition to conventional means of influencing the environment about them, Setians also employ "magic," by which they mean universal forces and psychological influences generally unknown to or unrecognized by society. Setian magic is referred to as "Black Magic" to distinguish it from "White Magic" (invocation of non-existent forces/influences for purposes of self delusion). The term "Black Magic" carries no connotation of evil or destructive intentions or ends.

ORGANIZATIONAL STRUCTURE: The individual initiate is the conceptual focus of the Temple, as it is a device for the interaction of individuals as such. It is not a "mass" organization. Such structures as it incorporates are merely to enhance personal opportunities.

The Temple as a California corporation is the property of the international Priesthood of Set, which delegates governing authority to the Council of Nine (board of directors). The Council in turn appoints the High Priest of Set, the Executive Director, and other officers of the Temple.

The Temple includes a number of Orders, each supervised by a Grand Master. These Orders may be somewhat likened to the academic departments of a university, being vehicles for concentration and cooperation in specialized fields of philosophy and magic.

Setians may also interact in Pylons, which are normally under the guidance of a Priest or Priestess of Set. Pylons are normally geographically localized, but also may extend over international distances.

NATURE AND ROLE OF MINISTERIAL LEADERSHIP: The Priesthood of Set is not understood to be a "leadership" or "pastoral" function in a structural or organizational sense. It is rather the direct, specific, and willful consecration of a particular individual by Set himself, formally recognized as such by the Temple of Set. Each Priest or Priestess of Set thus exercises the full religious authority of the entire Temple, subject only to the guidance of the Masters of the Temple. One member of the Priesthood is determined by the Council of Nine to serve as High Priest or High Priestess of Set.

The Priesthood of Set is responsible to Set for the care of his Temple, and for reasonable guidance of and assistance to individuals who enter the Temple. The Priesthood is also responsible for dismissing from the Temple any person who cannot or will not uphold its initiatory or ethical standards.

WORSHIP: There are not regularly-scheduled, group "services" in the Temple. Nor would individual Setians be comfortable with the term "worship--conveying as it does admiration of or devotion to a god or gods based on fear and faith. What the Setian performs instead are Workings of "Greater Black Magic" (as distinct from LBM discussed above), in which the personal consciousness is raised to direct association with that of Set. Collective GBM Workings involve any number of Setians may take place over ~great distances, or at gatherings called Conclaves.

DIETARY STANDARDS: It is the individual consciousness that is sacred within each Set Ian. Therefore any substance which impairs or distorts the consciousness, such as hallucinogenic drugs or excessive alcohol, is disapproved of by the Temple. Other than this there are no dietary guidelines.

FUNERAL OR BURIAL PRACTICES: The center of self-consciousness of each initiated Setian--the ba of the ancient Egyptians--is perceived to separate from the physical body when the body ceases to be serviceable to it. The bodily remains themselves are then not considered to be sacred in any sense, although they may be cared for in any memorial way desired by the individual and his or her relatives.

The ba itself does not separate from the consciousness of Set, nor from those of other Setians via GBM Workings. Therefore no ritualized mourning is necessary. Nor are non-initiates of the Temple, whether

officials of conventional religions or not, able or expected to perform any ceremony affecting the ba.

MEDICAL TREATMENT: The Temple has no prohibitions concerning medical practices save those that would be offensive to the ethics of the individual Set Ian.

OTHER CONSIDERATIONS:

a. Beliefs or practices which might conflict with a member of the group serving in the military or obeying an order of a duly-appointed superior: As an institution the Temple of Set has no policies which in themselves prohibit or

inhibit an individual Setian's national military service. Mention should be made, however, of the Temple's strong emphasis upon individual and social ethics. If a Set Ian in the military of any country were give an order which he or she determined to be unacceptably unethical (not merely unpleasant or dangerous), the Temple would endorse that Set Ian's decision not to comply. The Set Ian would, of course, be expected to explain precisely upon what ethical grounds such a refusal appeared necessary.

This expectation than any ethical refusal be explained is essential. Merely citing affiliation with the Temple of Set would not suffice. On the other hand, the mere fact that the Temple of Set did not have a written prohibition against some specific act would not prevent the Temple from endorsing a Set Ian's refusal to perform it if that refusal were precisely and conscientiously articulated.

b. Attitude towards pacifism: The Temple of Set deplors violence or harm to any living being unless necessary for personal self-protection or preservation. Where an individual Setian's service in a national armed force is concerned, the Temple accepts this as a device for the security of political states which humanity has not yet outgrown. If a Set Ian accepts citizenship in a particular state, then along with that social contract come certain obligations of citizenship, military service perhaps among them.

c. Recruitment of new members: The Temple of Set considers a metaphysical philosophy to be an intensely personal decision, and that the Set Ian state of awareness and being cannot be "advertised" or "merchandised" in any way. An individual either inclines to this state or does not. Therefore the Temple does not "recruit"; rather it simply makes the fact of its existence known and explains enough about itself when approached to interest persons with Set Ian potential and disinterest those without it.

GENERAL SOURCE BOOKS:

Annotated reading lists of published works in many categories relevant to the Temple of Set may be obtained through the Temple office.

FOR MORE INFORMATION, CONTACT:

Executive Director
Temple of Set
P. O. Box 47037
San Francisco, CA 94147
(415) 771-9155
Electronic Mail: MCI-Mail 314-3953
Telex: 6503143953

Note: The Temple of Set does not participate in, or accept representation by the Corps of Chaplains in any branch of the armed forces of any nation. Inquiries may be addressed to the Executive Director at the Temple's office, and will be forwarded as appropriate.

UNITED CHURCH OF RELIGIOUS SCIENCE

ADDRESS: 3251 W. 14th St.
Box 75127
Los Angeles, CA 90075

OTHER NAMES BY WHICH KNOWN: Science of Mind

LEADERSHIP: The Church is led by its president who is elected every two years.

MEMBERSHIP: There are approximately 100,000 members.

HISTORICAL ORIGIN: The United Church of Religious Science grew out of the work of Ernest S. Holmes, a metaphysical teacher in Los Angeles, California, during the early 14th century. Holmes was introduced to metaphysics through Christian Science, which he encountered in Boston while he was a student. He was also an avid reader, and expanded his philosophy through his reading in the works of Ralph Waldo Emerson, Ralph Waldo Trine, and Christian D. Larson. After moving to California, he discovered the works of the outstanding British writer Thomas Troward whose approach to New Thought stimulated Holmes to develop the perspective that would become known as Science of Mind.

In 1916 Holmes and his brother organized the Metaphysical Institute, and in 1925 he published his most important work, *The Science of Mind*, a textbook which systematically presented the basic teachings of Religious Science. Religious Science went through a number of organizational stages before reaching its present form. In 1927 Holmes founded the Institute of Religious Science and School of Philosophy, which became the Institute of Religious Science and Philosophy in 1935. In the Thirties, graduates of the Institute began to open teaching centers, and began meeting as the Annual Conference of Religious Science Chapters and Churches. The conference became the International Association of Religious Science Churches in 1949. In 1953 the Institute of Religious Science became the Church of Religious Science, and the denomination began to be reorganized into its present form. The Church added the word "United" to its name in 1967.

BASIC BELIEFS: The United Church describes its teachings as a correlation of the laws of science, opinions of philosophy and revelations of religion applied to human need and the aspirations of man. The church's basic

philosophy is spelled out in the first four chapters of *The Science of Mind* and is built around the basic affirmations that people are made in the image of God and are thus forever one with the infinite life; that all life is governed by spiritual laws; and that people create their experiences by their thoughts and beliefs.

The teachings of Religious Science differ from the teachings of the larger New Thought movement of the early twentieth century by emphasizing the distinction between objective mind (normal waking consciousness) and subjective mind (or subconscious). The subjective mind, when impressed with the images of healing and wholeness by the objective mind, could bring health to individuals.

PRACTICES AND BEHAVIORAL STANDARDS: Religious Science practitioners are trained in the process of using the Universal Subjective Mind to bring healing to others. The church also teaches a method of affirmative prayer called spiritual mind treatment. Integral to the treatment is a five step process, developed by Holmes, of accomplishing the desired results. As outlined in the textbook, the five steps are: (1) recognition of God as Omnipotent, Omniscient, and Omnipresent; (2) unification with the One Reality; (3) awareness of God's Presence and Power; (4) realization that as one believes, one receives; and (5) thanksgiving even before a visible manifestation of healing. Going through these five steps in relation to specific concerns, which may include a variety of problems from physical sickness, to financial distress, to

tension in one's relations with others, is termed "treating" the problem.

ORGANIZATIONAL STRUCTURE: At the national level, the church is governed by the board of trustees which is elected by delegated district conventions which meet biennially. The board of trustees in general sets policy, provides leadership in directing the church's mission and goals, and provides oversight to the management of the church. The day-to-day management is delegated to a chief executive officer who is appointed by the board. The board provides for the ordination and regulation of ministers, licenses practitioners, and charters member churches. Member churches are governed congregation ally in accord with an agreement signed at the time of affiliation. They own their own property and organize themselves locally as seems suitable.

The board of trustees also elects the ecclesiastical head of the church, the president, who serves a two-year term. The president acts as the ecclesiastical spokesperson for the church and presides at the biennial national convention. The national convention serves primarily an advisory function receiving reports from and making recommendations to the board of trustees.

ROLE OF MINISTERS: Integral to the ministry of the church are the many practitioners, individuals trained in the art of spiritual mind treatment, who make themselves available to assist members and the general public with their problems. Ministers are drawn from the ranks of practitioners.

WORSHIP: Worship is conducted weekly at the approximately 300 congregations and study groups affiliated with the United Church.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: No restrictions.

MEDICAL TREATMENT: No restrictions.

GENERAL SOURCE BOOKS:

Holmes, Ernest. The Science of Mind New York: Dodd, Mead and Company, 1944.

FOR MORE INFORMATION, CONTACT:

United Church of Religious Science
3251 W. 14th St.
Box 72127
Los Angeles, CA 90075
(213) 388-2171

UNIVERSAL CHURCH OF THE MASTER

ADDRESS: National Headquarters
501 Washington Street
Santa Clara, CA 95050

OTHER NAMES BY WHICH KNOWN: UCM

MEMBERSHIP: UCM consists of two types of members: Minister members and lay members. Lay members are those who formally subscribe to the principles expressed in the UCM Constitution and By Laws and become members of any UCM church operating under a charter issued by the National Headquarters.

HISTORICAL ORIGIN: The Universal Church of the Master was formed in 1908 in Los Angeles, California, and was incorporated a decade later. While UCM has always emphasized all of the manifestations of Spiritual Gifts [1 Cor. 12], its earliest attention was focused on the gifts of healing and the healing ministries, as well as the gifts of wisdom and knowledge, prophecy and the discerning of spirits. Within the last eighty years, UCM has established ministries and churches throughout the United States, with notable concentrations in California and Florida. A few churches have been chartered outside the United States.

BASIC BELIEFS: The Universal Church of the Master, by its name, recognizes and emphasizes not only the personal mastery that Jesus Christ exhibited over his physical environment, but also the spiritual gifts or powers that He demonstrated during his three years of public ministry. It is the position of UCM that this same mastery and these same spiritual gifts can be and have been demonstrated by far lesser persons than Jesus Christ, the Great Master. Moreover, we believe in the promise: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." [John 14: 12]. With proper study, self-discipline and training, any truly sincere and devout person can receive and manifest these same spiritual gifts or powers (particularly as outlined in I Cor. 12). Hence, UCM is appropriately described as a church based upon metaphysical principles (i.e.: spiritual laws which are beyond and behind physical appearances).

UCM recognizes that Truth, as such, issues forth from a vast spectrum of sources and, therefore, discourages the establishment of narrow creeds, dogmas, and tenets, holding that rigid adherence to strict dogmas and doctrines would restrict each individual who must seek and follow his or her own individual and unique path of spiritual growth. Rigid dogmas severely limit the free exercise of reason for those seeking spiritual truth.

UCM seeks to promote the essential Christian principles as set forth in the following statements: (1) We believe in the fatherhood of God and the brotherhood of man. (2) We believe that all phenomena that occur within the realms of nature, both physical and spiritual, are manifestations of infinite intelligence. (3) We believe that true religion is discovered by understanding the laws of nature and of God, and by living in harmony therewith. (4) We believe that personal identity and individual memory continue after the transitional experience called death. (5) We believe that communication with those in the unseen or ethereal world is a fully proven, scientifically demonstrated fact. (6) We believe that the Golden Rule, "Whatsoever ye would that others should do unto you, do ye also unto them," embodies the essence of morality. (7) We believe that every individual is morally self responsible and that happiness flows from obedience to the laws of nature and of God, and that unhappiness and misery follow from disobedience to these laws. (8) We believe that genuine improvement and the reformation of the human soul are always possible in this

world and in the next. (9) We believe that the potential for prophecy exists in our times as it did in biblical days. (10) We believe that the universe, as a spiritual system expressing divine wisdom, makes possible the eternal progress of the aspiring soul who loves truth and goodness.

Beyond the Holy Bible, authoritative literature used as the basic materials for UCM's teachings includes A New Text of Spiritual Philosophy and Religion, and The Minister's Guide and Service Book, both by B. J. Fitzgerald (second president of UCM), and The Aquarian Gospel of Jesus the Christ by Levi Dowling.

PRACTICES AND BEHAVIORAL STANDARDS: UCM seeks to foster the ideal of human brotherhood under the fatherhood of the Supreme Deity, the one Ever-Living God. All men are brothers, and when they hurt one another they hurt themselves. When one segment of the human family is held back, the progress of all is retarded. Nothing will speed the progress of mankind more than the practical implementation of the Golden Rule in all areas of human endeavor: In political and sociological realms as well as in religious expressions and personal conduct.

ORGANIZATIONAL STRUCTURE: The Universal Church of the Master is governed by a corporate Board of Trustees which has full administrative jurisdiction over UCM. Board members are elected at the annual meeting of ministers to serve three year terms. The Board of Trustees appoints the President and approves the selection of the other appointed officers. The Board and the Officers together comprise the Governing Board whose task is to extend the work and membership of the church, supervise its teachings and manage its business operations.

UCM charts churches and issues ministerial credentials. Credentials are issued to: (1) Licentiate Ministers who have qualified as student ministers; (2) Healer-Practitioners who have qualified for the healing ministry and have otherwise qualified as student ministers; (3) Ordained Ministers who have been granted the full powers of the ministry. Individual church charters are issued to ordained UCM ministers. The charter authorizes the minister to organize and operate a church or some other religious institution subordinate to the requirements of the corporate Board of Trustees.

ROLE OF MINISTERS: An Ordained Minister is authorized to perform all of the religious and temporal duties recognized as those of a minister of the gospel, including, but not limited to: Teaching the tenets and objectives of this corporate church; giving counsel and spiritual assistance; delivering prophesy; warning and exhorting any individual for their spiritual and temporal good; performing marriage ceremonies, baptisms, and burial services; and administering spiritual and divine healing.

Licentiate Ministers and Healer-Practitioners are authorized to perform various religious duties, including healing services, only under the direction and supervision of an ordained UCM minister. Licentiate Ministers and Healer-Practitioners are not authorized to solemnize marriages, nor to perform any other religious functions that are regulated by law.

WORSHIP: There are no specific worship requirements. Most services follow a conventional Protestant service format, with the inclusion of healing, prophecy and messages from spirit.

DIETARY LAWS OR RESTORATIONS: No restrictions.

FUNERAL AND BURIAL REQUIREMENTS: UCM ministers conduct funeral services in accordance with the practices of the church. Autopsies and cremations are permitted.

MEDICAL TREATMENT: No restrictions.

OTHER: (1) UCM does not take a position on service in the armed forces. (2) The church recruits primarily by word of mouth and by advertisements in various periodicals. (3) UCM cooperates with other

spiritual groups and its services are open to people of all faiths.

GENERAL SOURCE BOOKS:

The Holy Bible

Fitzgerald, B.J. A New Text of Spiritual Philosophy and Religion. San Jose, CA: UCM, 1954. 193pp.

The Minister's Guide and Service Book. Marina Del Rey, CA: DeVorss & Co, 1955. 156pp.

Dowling, Levi. Aquarian Gospel of Jesus the Christ. London: L.N. Fowler Co., 14th ed., 1916. 260pp.

FOR MORE INFORMATION, CONTACT:

Rev. Birdie Peterson, President
Universal Church of the Master
501 Washington Street
Santa Clara, CA 95050
(408) 248-3624

UNIVERSAL LIFE CHURCH

ADDRESS: 601 Third Street
Modesto, California 95351

LEADERSHIP: Bishop Kirby J. Hensley, Founder and President

MEMBERSHIP: Not reported.

HISTORICAL ORIGIN: The Universal Life Church was born out of the vision of its founder, Kirby J. Hensley. Hensley, born in 1911, was a self educated Baptist minister who was deeply influenced by his reading in world religion. He began to conceive of a church that would, on the one hand, offer complete freedom of religion, and could, on the other hand, bring all people of all religions together, instead of separating them. Out of his growing conviction, Hensley founded the Universal Life Church in 1959.

BASIC BELIEFS: The Universal Life Church has only one belief. They believe in that which is right and in every person's right to interpret what is right.

The Universal Life Church has no creed or authoritative book such as a Bible. Those wishing to learn about the Church can obtain its periodical Universal Life and other materials that it publishes from its international headquarters.

PRACTICES AND BEHAVIORAL STANDARDS: No specific ethical guidelines except to do "what is right."

The Universal Life Church has no specific holidays, though local congregations celebrate a wide variety of them. There are two gatherings (conventions) each year in the spring and in the fall, at which the members and ministers meet for celebration and to conduct business.

ORGANIZATIONAL STRUCTURE: The Universal Life Church has a very loose structure. The ULC ordains anyone who wishes by presenting them with a certificate and a set of instructions on how to form a congregation. Each member-minister relates directly to The Board of Directors at International Headquarters. Congregations are completely autonomous. The Church operates the Universal Life University located in Modesto. The university offers courses by mail as well as classes for resident students.

ROLE OF MINISTERS: Ministers ordained by the Universal Life Church may perform any of the functions normally associated with the clergy, including the conducting of weddings, funerals, etc. Specific roles are determined by the minister and the local congregation.

WORSHIP: Group worship is not required, but local congregations are required to hold regular meetings. The Universal Life Church allows its congregations complete freedom of Worship.

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: None. No restrictions on cremation or autopsy.

MEDICAL TREATMENT: No restrictions.

OTHER: The Universal Life Church is not opposed to military service, though it respects the individual

opinion of its members.

The Universal Life Church is open and accepting of people of all religions. It is opposed only to those religions that attempt to deny religious freedom. Any minister in the ULC can ordain new members.

GENERAL SOURCE BOOKS:

Hensley, Kirby J. A New Life--Do You Want It. Modesto, CA: Universal Life Church, 1983. 74pp.

The Buffer Zone A History of the Universal Life Church Modesto, CA: Universal Life Church, 1986. Unpaged.

The Condensed Bible and Testament of Today. Modesto, CA: Universal Life Church, n.d.

A Textbook about the ULC. Modesto, CA: Universal Life Church, n.d. Unpaged.

These books are available from ULC International Headquarters.

FOR MORE INFORMATION, CONTACT:

Lida G. Hensley, Sec. of the Board
601 3rd St.
Modesto, CA 95351
(209) 527-8111

VAJRADHATU

ADDRESS: National Headquarters
1345 Spruce St.
Boulder, CO 80302

International Headquarters Vajradhatu 1084 Tower Rd. Halifax, N.S. B3H2YB no

OTHER NAMES BY WHICH KNOWN: Tibetan Buddhism; Tantric Buddhism; Vajrayana Buddhism.

LEADERSHIP: The Sawang, Osel Rangtrol Mukpo.

MEMBERSHIP: Approximately 5,500 world wide.

HISTORICAL ORIGIN: Vajradhatu, the largest of the several Tibetan Buddhist groups in the United States, is a representative of the Kagyupa sect founded by Lama Mar pa of Lhagyupa in the eleventh century. The Kagyupa tradition was brought to the United States by Vidyadhara, the Venerable Chogyam Trungpa Rinpoche (1939-1987). Trungpa is the incarnation of the trungpa tulku (emanation of a bodhisattva) and abbot of Swarming Monastery, a center of the Kagyupa tradition until the takeover of Tibet by the Chinese.

The Vidyadhara fled Tibet in 1959 and settled in England. While attending Oxford University, he established a small Buddhist center in Scotland. In 1970, he married and migrated to the United States as the leader of a center that had been formed by a group of his students in Vermont. From this point in time, the work expanded steadily. At and near Boulder, Colorado, a complex of interrelated organizations were established. Vajradhatu was created as an umbrella organization in 1973.

BASIC BELIEFS: Buddhism arose out of Hinduism, and consequently shares certain basic beliefs with that religious tradition, such as the related notions of reincarnation and karma. The basic premise of Buddhism is the recognition that individuals can discover their own bodhicitta (awakened heart). Tibetan Buddhism is also a form of Tantric Buddhism, meaning, among other things, that much of its symbolic imagery is sexual.

PRACTICES AND BEHAVIORAL STANDARDS: The foundation practice of Buddhism is a 2,500 year old meditation technique called samathavipassana. It is through the consistent practice of this technique that the practitioner can rediscover one's unconditional nature that is free from confusion. Having rediscovered one's own inherent wisdom, one naturally begins to gently relate with one's world without confusion.

ORGANIZATIONAL STRUCTURE: Vajradhatu International is a world-wide organization of meditation and study centers based in Halifax, Nova Scotia. Its headquarters in the United States is in Boulder, Colorado, while the main centre of Europe is in Marburg, West Germany. It was founded in 1970 by Vidyadhara, the Venerable Chogyam Trungpa, Rinpoche when he settled in the United States.

Vajradhatu has more than 100 centres, called Dharmadhatu or Dharma Study Groups, throughout the United States, Canada, and Europe, offering programs in the study of Buddhist philosophy and psychology and the practice of meditation. Four rural centers, Karme-Choling in Vermont, Rocky Mountain Dharma Center in northern Colorado, Dorji Khyung Dzong in southern Colorado, and Gampo Abbey in Cape Breton, Nova Scotia provide the opportunity to study and practice in a more contemplative environment.

The Vidyadhara passed away at the age of 47 on April 4, 1987. He was the former abbot of the Surmang monasteries in Tibet and a meditation master of the Kagyu and Nyingma lineages. He held the degree of

Khenpo, the equivalent of a Doctor of Divinity degree, and studied at Oxford University as a Spaulding Fellow. He was the author of many books on Buddhism and the path of meditation, among them meditation in Action, Cutting Through Spiritual Materialism, The Myth of Freedom, Journey Without Goal, and Shambhala the Sacred Path of the Warrior.

At the present time Vajradhatu International is directed by the Vidhadhara's dharma heir, the Sawang Osel Rangtrol Mukpo and by the Vajradhatu Board of Directors, who also direct the Nalanda Foundation, a nonsectarian educational organization founded by the vidhadhara. Its divisions include Shambhala Training, an international meditation program, and The Naropa Institute, a fully accredited (by the N.C.A.C.S.) liberal arts college located in Boulder, Colorado. The institute stands at the forefront of what has come to be called contemplative education, and offers programs of study at the Certificate, Bachelors, and Masters levels.

ROLE OF MINISTERS: Counselor, teacher, ceremonial head. Performs funerals, marriages. Meditation instructor.

WORSHIP: On an individual basis = (one's own practice)

DIETARY LAWS OR RESTRICTIONS: None.

FUNERAL AND BURIAL REQUIREMENTS: The following approach to relating with a dying person is written primarily for the person who is taking charge of cooperating with the dying person in shaping the environment around him. It relates particularly to sang ha members who are dying, but it also pertains to a dying family member who, by his own wishes, has given you permission to shape his environment.

The dying person should have good nursing care by people who can actually relate to him straightforwardly--people who are willing to relate with their own fear about death and dying and do not feel that they have to constantly communicate with the dying person to relieve their own anxieties.

A. How to Relate with a Dying Person - 1) You should acknowledge to him and to yourself that he is dying, which is the greatest opportunity for establishing a mutual trust.

2) Mutual acknowledgement that he is, in fact, dying creates a situation of fundamental openness and reality and a genuine meeting of minds.

3) As far as you are concerned, you should be able to relate with the deterioration of his body, his senses, and his ability to communicate.

4) You could acknowledge with the dying person that he is going to lose his habitual world and surrounding, but, at the same time, he could relate with the positive continuity of egolessness and the teachings.

5) As the dying person's physical existence and consciousness are dissolving, he is, at the same time, becoming highly sensitive to the psychological environment, to the states of mind of those around him. So your sense of acceptance, warmth and reality are very important. This provides a very helpful ground for the dying person. For a summary of basic principles of relating with a dying person, study the Tibetan Book of the Dead, pp.27-29.

6) In general, when friends come to visit the dying person, perhaps two or three visitors at a time is enough. The atmosphere should be unchaotic and relaxed, and conversation should be simple and ordinary. They should keep the dying person company in a simple and ordinary way, not laying trips, their philosophical or religious speculations on them. Keeping your basic state of mind is more important than what you talk about with the dying person.

People should keep in mind that because his physical situation is deteriorating, he tires quickly. The length and frequency of visits should be paced and spaced accordingly. Fundamentally, we are respecting and cooperating with the needs and wishes of the dying person, creating the best possible situation of warmth,

trust, openness, and wakefulness.

B. When the Dying Person is Beginning to Slip Away - When the dying person is beginning to lose ordinary consciousness, his communication with visitors becomes quite effortful and sometimes confused. He might not be able to recognize friends. We should relax with this, letting go of our desire to bring him back to reality, although we might clarify simply what is happening and who is there.

C. When the Dying Person is Asleep or in a Coma - The same principles of basic communicating apply. There should be continuous nursing care, and, in addition, members of the sang ha should provide a continuous atmosphere of meditation by doing either shamatha practice, tonglen, or silent vajrayana practice.

The person in charge should set up a schedule of visiting practitioners, so that one or two people are practicing in the room at a time, in shifts throughout the day, evening, and possibly the night.

We should not try to force communication with the dying person or socialize together, and we should also not be in the way of the nursing staff who are ministering to the needs of the dying person. Basically, we are creating a meditative environment which is very important reference point of sanity for the dying person.

D. The Last Few Days Before Death, After Death, and Prior to the Funeral - The last few days before death, if this can be determined, after death (especially during the 18 or so hours after death until the signs of rigor mortis have disappeared and until the funeral has taken place) practitioners should sit with the body in shifts, 24 hours per day, according to the guidelines above.

E. When the Person has died - If possible the body should remain relatively undisturbed for a period of twenty four hours or until rigor mortis has disappeared and the body has relaxed. During this time a minister or trained practitioner should lead a practice called "sending and taking" in which the living remind the deceased that he/she is dead and that it is okay to continue on their journey and to let go of their body. (Whenever possible the body should be placed in a shrine room during this period of time.)

F. The body is then cremated and ashes distributed according to the deceased's wishes 49 days after death.

MEDICAL TREATMENT: Not divergent from usual medical treatment.

GENERAL SOURCE BOOKS:

Chogyam Trungpa, Meditation in Action. Berkeley, CA: Shambhala, 1974). 74pp.

The Myth of Freedom. Berkeley, CA: Shambhala, 1976). 176pp.

Cutting Through Spiritual Materialism. Berkeley, CA: Shambhala, 1973). 250pp.

The Sacred Path of the Warrior. Boston, Shambhala, 1988). 202pp.

Osel Tendzin. Buddha in the Palm of Your Hand Boston: Shambhala, 1987). 120pp.

FOR MORE INFORMATION, CONTACT:

Nan Han non
1084 Tower Rd.,

Halifax, Nova Scotia B3H 2YB
Canada
(902) 425-4275

WICCA

ADDRESS: No central address. Wiccan worship groups, called covens, are essentially autonomous. Many, but far from all, have affiliated with:

Covenant of the Goddess
P.O. Box 1226
Berkeley, CA 94704

OTHER NAMES BY WHICH KNOWN: Witchcraft; Goddess worshipers; Neo-Paganism, Paganism, Norse (or any other ethnic designation) Paganism, Earth Religion, Old Religion, Druidism, Shamanism. **Note:** All of these groups have some basic similarities and many surface differences of expression with Wicca.

LEADERSHIP: No central leadership. The Covenant of the Goddess annually elects a First Officer and there is a constitutional limit of two consecutive terms, but in practice effacers have almost always served for one year only. In 1991, there are two co-First Officers, Phoenix White birch and Brandy Williams.

MEMBERSHIP: Because of the complete autonomy of covens, this cannot be determined. There are an estimated of 50,000 Wiccans in the united States.

HISTORICAL ORIGIN: Wicca is a reconstruction of the Nature worship of tribal Europe, strongly influenced by the living Nature worship traditions of tribal peoples in other parts of the world. The works of such early twentieth century writers as Margaret Murray, Robert Graves and Gerald B. Gardner began the renewal of interest in the Old Religion. After the repeal of the anti Witchcraft laws in Britain in 1951, Gardner publicly declared himself a Witch and began to Bather a group of students and worshipers.

In 1962, two of his students Raymond and Rosemary Buckland (religious names: Lady Rowen and Robat), emigrated to the United States and began teaching Gardnerian Witchcraft here. At the same time, other groups of people became interested through reading books by Gardner and others. Many covens were spontaneously formed, using rituals created from a combination of research and individual inspiration. These self-created covens are today regarded as just as valid as those who can trace a "lineage" of teaching back to England.

In 1975, a very diverse group of covens who wanted to secure the legal protections and benefits of church status formed Covenant of the Goddess (CoG), which is incorporated in the State of California and recognized by the Internal Revenue Service. CoG does not represent all, or even a majority of Wiccans. A coven or an individual need not be affiliated with CoG in order to validly practice the religion. But CoG is the largest single public Wiccan organization, and it is cross-Traditional (i.e. non-denominational).

BASIC BELIEFS: Wiccans worship the Sacred as immanent in Nature, often personified as Mother Earth and Father Sky. As polytheists, they may use many other names for Deity. Individuals will often choose Goddesses or Gods from any of the world's pantheons whose stories are particularly inspiring and use those Deities as a focus for personal devotions. Similarly, covens will use particular Deity names as a group focus, and these are often held secret by the groups.

It is very important to be aware that Wiccans do not in any way worship or believe in "Satan," "the Devil," or any similar entities. They point out that "Satan" is a symbol of rebellion against and inversion of the Christian and Jewish traditions. Wiccans do not revile the Bible. They simply regard it as one among many of the world's mythic systems, less applicable than some to their core values, but still deserving just as

much respect as any of the others.

Most Wiccan groups also practice magic, by which they mean the direction and use of "psychic energy," those natural but invisible forces which surround all living things. Some members spell the word "magic," to distinguish it from sleight of hand entertainments. Wiccans employ such means as dance, chant, creative visualization and hypnosis to focus and direct psychic energy for the purpose of healing, protecting and aiding members in various endeavors. Such assistance is also extended to non-members upon request.

Many, but not all, Wiccans believe in reincarnation. Some take this as a literal description of what happens to people when they die. For others, it is a symbolic model that helps them deal with the cycles and changes within this life. Neither reincarnation nor any other literal belief can be used as a test of an individual's validity as a member of the Old Religion.

Most groups have a handwritten collection of rituals and lore, known as a Book of Shadows. Part of the religious education of a new member will be to hand copy this book for him or herself. Over the years, as inspiration provides, new material will be added. Normally, access to these books is limited to initiated members of the religion.

PRACTICES AND BEHAVIORAL STANDARDS: The core ethical statement of Wicca, called the "Wiccan Rede" states "an it harm none, do what you will." The Rede fulfills the same function as does the "Golden Rule" for Jews and Christians; all other ethical teachings are considered to be elaborations and applications of the Rede. It is a statement of situational ethics, emphasizing at once the individual's responsibility to avoid harm to others and the widest range of personal autonomy in "victimless" activities. Wicca has been described as having a "high-choice" ethic.

Because of the basic Nature orientation of the religion, many Wiccans will regard all living things as Sacred, and to show a special concern for ecological issues. For this reason, individual conscience will lead some to take a pacifist position. Some are vegetarians. Others will feel that, as Nature's Way includes self-defense, they should participate in wars that they conscientiously consider to be just. The religion does not dictate either position, but requires each member to thoughtfully and meditatively examine her or his own conscience and to live by it.

Social forces generally do not yet allow Witches to publicly declare their religious faith without fear of reprisals such as loss of job, child-custody challenges, ridicule, etc. Prejudice against Wiccans is the result of public confusion between Witchcraft and Satanism. Wiccans in the military, especially those who may be posted in countries perceived to be particularly intolerant, will often have their dog tags read "No Religious Preference." Concealment is a traditional Wiccan defense against persecution, so nondenominational dog tags should not contravene a member's request for religious services.

Wiccans celebrate eight festivals, called "Sabbats," as a means of attunement to the seasonal rhythms of Nature. These are January 31 (Called Oimelc, Brig it, or February Eve), March 21 (Ostara or Spring Equinox), April 30 (Bulmetin or May Eve), June 22 (Midsummer, Litha or Summer Solstice), July 31 (Lunacy or Lammas), September 21 (Hanest, Mabon or Autumn Equinox), October 31 (Samhain, Sowyn or Hallows) and December 21 (Yule or Winter Solstice.) Some groups find meetings within a few days of those dates to be acceptable; others require the precise date. In addition, most groups will meet for worship at each Full Moon, and many will also meet on the New Moon. Meetings for religious study will often be scheduled at any time convenient to the members, and rituals can be scheduled whenever there is a need (i.e. for a healing).

Ritual jewelry is particularly important to many Wiccans. In addition to being a symbol of religious dedication, these talismans are often blessed by the coven back home and felt to carry the coven's protective and healing energy.

ORGANIZATIONAL STRUCTURE: Most Wiccans meet with a coven, a small group of people. Each coven is autonomous. Most are headed by a High Priestess, often with the assistance of a High Priest. Some are headed by a High Priestess or High Priest without a partner, and some regard themselves as a gathering of equals. Covens can be of mixed gender, or all female or male, depending on the preferences of the members. Every initiate is considered to be a priestess or a priest. Most covens are small. Thirteen is the traditional maximum number of members, although not an absolute limit. At that size, covens form a close bond, so Wiccans in the military are likely to maintain a strong affiliation with their covens back home.

There are many distinct "Traditions" of Wicca, just as there are many denominations within Christianity. The spectrum of Wiccan practice can be described as ranging from "traditional" to "eclectic," with Traditions, covens and individuals fitting anywhere within that range. A typical difference would be that more traditional groups would tend to follow a set liturgy, whereas eclectic groups would emphasize immediate inspiration in worship.

These distinctions are not particularly important to the military chaplain, since it is unlikely that enough members of any one Tradition would be at the same base. Worship circles at military facilities are likely to be ad-hoc cross-Traditional groups, working out compromise styles of worship for themselves and constantly adapting them to a changing membership. Therefore, the lack of strict adherence to the patterns of any one Tradition is not an indicator of invalidity.

While many Wiccans meet in a coven, there are also a number of solitaires. These are individuals who choose to practice their faith alone. They may have been initiated in a coven or self initiated. They will join with the other Wiccans to celebrate the festivals or to attend the various regional events organized by the larger community.

ROLE OF MINISTERS: Within a traditional coven, the High Priestess, usually assisted by her High Priest, serves both as leader in the rituals and as teacher and counselor for coven members and unaffiliated Pagans. Eclectic covens tend to share leadership more equally.

WORSHIP: Wiccans usually worship in groups. Individuals who are currently not affiliated with a coven, or are away from their home coven, may choose to worship privately or any form ad-hoc groups to mark religious occasions. Non-participating observers are not generally welcome at Wiccan rituals.

Some, but not all, Wiccan covens worship in the nude ("skyclad") as a sign of attunement with Nature. Most, but not all, Wiccan covens bless and share a cup of wine as part of the ritual. Almost all Wiccans use an individual ritual knife (an "athame") to focus and direct personal energy. Covens often also have ritual swords to direct the energy of the group. These tools, like all other ritual tools, are highly personal and should never leave the possession of the owner.

Other commonly used ritual tools include a bowl of water, a bowl of salt, a censer with incense, a disk with symbols engraved on it (a "pentacle"), statues or art work representing the Goddess and God, and candles. Most groups will bless and share bread or cookies along with the wine. All of these items are used in individual, private worship as well as in congregational rituals.

DIETARY LAWS OR RESTRICTIONS: None

FUNERAL AND BURIAL REQUIREMENTS: None. Recognition of the death of a member takes place within the coven, apart from the body of the deceased. Ritual tools, materials, or writings found among the effects of the deceased should be returned to their home coven (typically a member will designate a person to whom ritual materials should be sent).

It is desirable for a Wiccan priest or priestess to be present at the time of death, but not strictly necessary. If not possible, the best assistance would be to make the member as comfortable as possible, listen to whatever they have to say, honor any possible requests, and otherwise leave them as quiet and private as possible.

MEDICAL TREATMENT: No medical restrictions. Wiccans generally believe in the efficacy of spiritual or psychic healing when done in tandem with standard medical treatment. Therefore, at the request of the patient, other Wiccan personnel should be allowed visiting privileges as though they were immediate family, including access to Intensive Care Units. Most Wiccans believe that healing energy can be sent from great distances, so, if possible, in the case of any serious medical condition, the member's home coven should be notified.

OTHER: With respect to attitude toward military service, Wiccans range from career military personnel to conscientious objectors.

Wiccans do not proselytize and generally resent those who do. They believe that no one Path to the Sacred is right for all people, and see their own religious pattern as only one among many that are equally worthy. Wiccans respect all religions that foster honor and compassion in their adherents, and expect the same respect. Members are encouraged to learn about all faiths, and are permitted to attend the services of other religions, should they desire to do so.

GENERAL SOURCE BOOKS:

The best general survey of the Wiccan and neo-Pagan movement is:

Adler, Margot. *Drawing Down the Moon*. Boston: Beacon Press, 1986. 595pp

For more specific information about eclectic Wicca, see:

Starhawk. *The Spiral Dance*. New York: Harper & Row, 1979.

For more specific information about traditional Wicca, see:

Farrar, Janet, and Stewart Farrar. *Eight Sabbats for Witches*. London: Robert Hale, 1981. 192~.

The Witches' Way. London: Robert Hale, 1984. 349pp.

FOR MORE INFORMATION, CONTACT:

Pagan Military Newsletter c/o Terri Morgan, Editor 829 Lynnhaven Parkway 114-198 Virginia Beach, VA 23452

Because of the autonomy of each coven and the wide variance of specific ritual practices, the best contact person would be the High Priestess or other leader of the member's home coven.

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